

THE
NEW TESTAMENT
IN THE
COMMON VERSION,

CONFORMED TO

Griesbach's Standard Greek Text.

Edited by J. G. Palfrey.

C. BOSTON :

GRAY AND BOWEN.

1830.

1860. May 28
gift of

Mrs. Harriet Stone
of Cambridge

DISTRICT OF MASSACHUSETTS, SS.

District Clerk's Office.

BE IT REMEMBERED, That on the seventh day of July, A. D. 1828, and in the fifty-third year of the Independence of the United States of America, NATHAN HALE, of the said district, has deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, *to wit* :

“The New Testament in the Common Version, conformed to Griesbach's Standard Greek Text.”

In conformity to the act of the congress of the United States, entitled, “An act for the encouragement of learning, by securing the copies of maps, charts and books to the authors and proprietors of such copies during the times therein mentioned; and also to an act, entitled, “An act supplementary to an act, entitled, ‘An act for the encouragement of learning, by securing the copies of maps, charts and books to the authors and proprietors of such copies during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints.’”

JNO. W. DAVIS,
Clerk of the District of Massachusetts.



DIGITAL BIBLE SOCIETY
www.dbs.org

P R E F A C E .

THE editor of the following pages, being engaged in a course of expository lectures on the New Testament, found an inconvenience in such interruptions of his comments as were necessary to correct the text and punctuation of the Common Version. He was thus led to think of providing a few copies, which, without other deviations from that version, should represent the amendments of Professor Griesbach's edition of the Greek original. The design of printing but a small number of copies, to put into the hands of his hearers, he was subsequently advised to abandon. The work having accordingly come before the public, it is proper to premise some explanations, from which persons unacquainted with sacred criticism may judge of the object had in view.

The edition of the Greek Testament, selected as the standard of the translation made in the reign of James I. and now in common use, was that of Theodore Beza. What the claims of that text to the character of correctness are, may be judged from a brief sketch of the history of its formation.

It was almost a century after the invention of printing, before the Greek Testament was issued from the press. In 1502 was undertaken, under the patronage of Cardinal Ximenes, the publication of an edition of the sacred writings, comprehending the Greek and Hebrew

text, with three of the principal versions ; a work which, from the place where it was executed,—Alcala in Spain, the ancient Complutum,—took the name of the Complutensian Polyglot. Though the printing was finished in 1514, the papal license for the publication was not obtained till eight years afterwards. Meanwhile, Erasmus, being at Basle in Switzerland in 1516, employed in publishing the works of Jerome, was induced by his printer to devote his leisure to an edition of the New Testament, to be prepared with such means as that city and its neighbourhood afforded.

The texts of the Complutensian Polyglot and of Erasmus formed the basis of subsequent editions. The manuscripts from which the former was prepared are lost, and what was their number or their value cannot now be certainly known. The edition, however, furnishes the strongest reasons for believing them to have been few and modern. Erasmus appears from his own testimony to have had the use of only four manuscripts, and these incomplete, with some hasty gleanings from others by himself or by his friends. The manuscripts on which he relied are also well known, and are universally acknowledged to be modern, and of very inferior authority. In the infancy of the science of textual criticism, both editions were unavoidably prepared without any sufficient acquaintance with the rules which should govern such a work. The integrity of the Complutensian editors labours under strong suspicion. To anticipate the Complutensian, the edition of Erasmus was hurried through the press ; despatched, as he himself says, rather than edited, *præcipitatum verius quàm editum*. In several instances, he departed from all his authorities, and in one,

PREFACE.



supplied a chasm of six verses by his own translation from the Latin. His copy, after leaving his hands, was mutilated by the correctors of the press, and typographical errors occurred, which were not corrected in subsequent editions. In these editions, some alterations were introduced from the Complutensian, among which was the admission of the famous text, 1 John v. 7.

In 1546, a third edition, which is to be considered as in some respect independent, was prepared by Robert Stephens of Paris, by a collation of the Erasmian and Complutensian editions with fifteen manuscripts in the king's library. It was subsequently twice revised, and, in the form which it last assumed, is little more than a reprint of the fifth edition of Erasmus, except in the Apocalypse, where it adopts many readings of the Complutensian. Of the manuscripts professed to have been used, two cannot now be traced. Most of the remaining thirteen contained only a part of the New Testament; they were not examined by the editor, but by his son, eighteen years old; and, on a more careful search, many of their most remarkable readings appear to have been overlooked, and others misrepresented, in the printed work. In the margin of this edition were first introduced the figures denoting the division into verses; a division hastily made by Robert Stephens during a journey from Lyons to Paris, to facilitate reference in a Concordance which he was about to publish.

The edition of Beza, which assumed its permanent shape in 1598, differed little from that of Stephens. Though he possessed two valuable manuscripts, and consulted two ancient versions besides the Vulgate, he made little use of either. Indeed, his Greek text often differing from his Lat-

in translation, the former cannot be regarded as containing the readings which even his own judgment approved.

From the texts of Stephens and Beza was prepared an anonymous edition, which, in 1624, was issued from the office of the Elzevirs at Leyden. Recommended by nothing else than the beauty and supposed accuracy of the typographical execution, this text—essentially the same with the imperfect compilation of Erasmus, and only differing from that in variations introduced on the inferior authority of Beza, Stephens, and the Catholic editors of the Complutensian, with a very few other readings of unknown origin—immediately took a rank which it has since retained under the name of the Received Edition.

In the year 1707, Dr. John Mill published at Oxford his splendid work, the fruit of thirty laborious years. In marginal notes, attached to the text of Stephens, this edition exhibited various readings, to the amount of thirty thousand, collected from Greek manuscripts, from ancient versions, and from quotations found in the writings of the early fathers of the church. It was followed in 1734 by an edition by John Albert Bengel of Tübingen, containing a valuable additional collection of various readings from similar sources, appended to ^{the} text, exclusively compiled, except in the Apocalypse, from preceding printed editions.

These important publications were eclipsed by the great work of John James Wetstein, published at Amsterdam, in 1751—2, in two volumes folio. It is said to comprise a hundred thousand various readings, and more than a million references. The text is that of the received edition, readings regarded by the editor as of better authority being distinguished as such in the margin.

In 1775, Dr. John James Griesbach published his first edition of the New Testament, exhibiting in notes the most important of the various readings contained in the works of Wetstein and of other critics since his time, and introducing into the text such amendments of the received edition as were considered to be established by conclusive evidence. A second edition, revised and greatly enriched, appeared in 1796—1806, the store of means for emendation of the text having meanwhile received valuable contributions from the researches of Matthäi, Alter, Birch, and other distinguished biblical philologists. The work in its present state is the result of more than thirty years' devoted study. The materials for it—drawn from nearly four hundred Greek manuscripts, besides large collations from ancient versions and citations of the early fathers—amounted to not less than a hundred and thirty thousand various readings; the critical rules, applied in deciding between conflicting authorities, have been generally approved, and the impartiality of the editor may be considered beyond question, the principal alterations which he has introduced being unfavourable to his own distinctly avowed theological opinions. Considering the great delicacy of this work, the all but unanimous favourable testimony which has been rendered to it by learned men, of whatever denomination, is a result which it would have been extravagant to anticipate.

The manual edition of Griesbach, published at Leipsic in 1805, is to be regarded, in the few places where it differs from the critical edition, as recording the editor's most mature judgments, the critical edition having been almost all printed at an earlier period, though the second volume did not appear till 1806. The editor of this vol-

ume has accordingly followed the Greek text of the manual edition. He will be understood not to have attempted any such work as that of a revised translation of the New Testament. He has exactly reprinted the Common Version, except in places where the Greek text, from which that version was made, is now understood to have been faulty. In other words, he has aimed to present the Common Version precisely such as it would have been, if the translators could have had access to the standard text of Griesbach, instead of the adulterated text of Beza. In the translations which he has introduced to correspond to the amended Greek, it has been his careful endeavour to imitate the style of the received version, and no one has been admitted without study and consideration. He ventures to hope, that in a use like that for which it was projected, the work may be of some advantage to his brethren in the ministry. A just reverence for Scripture will influence all Christians to desire to see the documents of their faith in a form as little as possible altered from that in which they came from their authors' hands; and if the restorations here presented appear to be not of the greatest consequence, they will but afford the more gratifying assurance of the substantial integrity of those records, which, preserved in so great a variety of copies, bear, in the purest and the most corrupt form, so striking a general likeness.

GOSPEL

ACCORDING TO MATTHEW.

THE book of the generation of Jesus Christ, the
2 son of David, the son of Abraham.—Abraham
begat Isaac ; and Isaac begat Jacob ; and Jacob begat
3 Judas and his brethren. And Judas begat Pharez and
Zara of Thamar. And Pharez begat Esrom ; and
4 Esrom begat Aram ; and Aram begat Aminadab ; and
Aminadab begat Naasson ; and Naasson begat Salmon ;
5 and Salmon begat Booz of Rachab. And Booz begat
6 Obed of Ruth. And Obed begat Jesse ; and Jesse
begat David the king. And David the king begat
7 Solomon of her *that had been the wife* of Urias. And
Solomon begat Roboam ; and Roboam begat Abia ;
8 and Abia begat Asa ; and Asa begat Josaphat ; and
9 Josaphat begat Joram ; and Joram begat Ozias ; and
Ozias begat Joatham ; and Joatham begat Achaz ; and
10 Achaz begat Ezekias ; and Ezekias begat Manasses ;
and Manasses begat Amon ; and Amon begat Josias ;
11 and Josias begat Jechonias and his brethren, about the
12 time they were carried away to Babylon.—And
after they were brought to Babylon, Jechonias begat
13 Salathiel ; and Salathiel begat Zorobabel ; and Zoro-
babel begat Abiud ; and Abiud begat Eliakim ; and
14 Eliakim begat Azor ; and Azor begat Sadoc ; and
15 Sadoc begat Achim ; and Achim begat Eliud ; and
Eliud begat Eleazar ; and Eleazar begat Matthan ;

and Matthan begat Jacob ; and Jacob begat Joseph 16
 the husband of Mary, of whom was born Jesus, who is
 called Christ.—So all the generations from Abra- 17
 ham to David *are* fourteen generations ; and from
 David until the carrying away into Babylon *are* four-
 teen generations ; and from the carrying away into
 Babylon unto Christ *are* fourteen generations.

Now the birth of Jesus Christ was on this wise. 18
 When as his mother Mary was espoused to Joseph,
 before they came together, she was found with child
 of the Holy Ghost. Then Joseph her husband, being 19
 a just *man*, and not willing to make her a public exam-
 ple, was minded to put her away privily. But while 20
 he thought on these things, behold, the angel of the
 Lord appeared unto him in a dream, saying ; Joseph,
 thou son of David, fear not to take unto thee Mary
 thy wife ; for that which is conceived in her is of the 21
 Holy Ghost ; and she shall bring forth a son, and thou
 shalt call his name JESUS ; for he shall save his peo- 22
 ple from their sins. (Now all this was done, that it
 might be fulfilled which was spoken of the Lord by the
 prophet, saying ; “ Behold, a virgin shall be with child, 23
 and shall bring forth a son, and they shall call his name
 Emmanuel ;” which being interpreted, is, God with
 us.) Then Joseph, being raised from sleep, did as the 24
 angel of the Lord had bidden him ; and took unto him
 his wife, and knew her not till she had brought forth 25
 her first-born son ; and he called his name Jesus.

Now when Jesus was born in Bethlehem of Judea, 2
 in the days of Herod the king, behold, there came
 wise men from the east to Jerusalem, saying ; Where 3
 is he that is born King of the Jews ? for we have seen
 his star in the east, and are come to worship him.
 When Herod the king had heard *these things*, he was 3
 troubled, and all Jerusalem with him ; and when he 4
 had gathered all the chief priests and scribes of the
 people together, he demanded of them where Christ
 should be born. And they said unto him ; In Beth- 5
 lehem of Judea ; for thus it is written by the prophet ;

6 “And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel.”

7 Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared, 8 and he sent them to Bethlehem, and said; Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come 9 and worship him also. When they had heard the king, they departed. And, lo, the star, which they saw in the east, went before them, till it came and 10 stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy; 11 and when they were come unto the house, they saw the young child with Mary his mother, and fell down, and worshipped him, and when they had opened their treasures they presented unto him gifts, gold, and frankincense, and myrrh. And being warned of God in a 12 dream that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying; Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for 14 Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by 15 night, and departed into Egypt; and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying; “Out 16 of Egypt have I called my son.” Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth; and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. 17 Then was fulfilled that which was spoken by Jeremy the prophet, saying; “In Rama was there a voice heard, lamentation, and weeping, and great mourning; Rachel weeping *for* her children; and would not be

comforted, because they are not." But when Herod 19
 was dead, behold, an angel of the Lord appeareth in
 a dream to Joseph in Egypt, saying; Arise, and take 20
 the young child and his mother, and go into the land of
 Israel; for they are dead which sought the young child's
 life. And he arose, and took the young child and 21
 his mother, and came into the land of Israel. But 22
 when he heard that Archelaus did reign in Judea in the
 room of his father Herod, he was afraid to go thither;
 notwithstanding, being warned of God in a dream, he
 turned aside into the parts of Galilee. And he came 23
 and dwelt in a city called Nazareth; that it might be
 fulfilled which was spoken by the prophets; He shall
 be called a Nazarene.

In those days came John the Baptist preaching in 3
 the wilderness of Judea, and saying; Repent ye, for 2
 the kingdom of heaven is at hand. For this is he that 3
 was spoken of by the prophet Esaias, saying; "The
 voice of one crying in the wilderness; prepare ye the 4
 way of the Lord, make his paths straight." And the 4
 same John had his raiment of camel's hair, and a leath-
 ern girdle about his loins; and his meat was locusts and 5
 wild honey. Then went out to him Jerusalem, and 5
 all Judea, and all the region round about Jordan; and 6
 were baptized of him in Jordan, confessing their sins. 6
 But when he saw many of the Pharisees and Saddu- 7
 cees come to his baptism, he said unto them; O gener-
 ation of vipers, who hath warned you to flee from 7
 the wrath to come? Bring forth therefore fruit meet 8
 for repentance, and think not to say within yourselves; 9
 We have Abraham to *our* father; for I say unto you,
 that God is able of these stones to raise up children 10
 unto Abraham. And now also the axe is laid unto the
 root of the trees; therefore every tree which bringeth 10
 not forth good fruit is hewn down, and cast into the
 fire. I indeed baptize you with water, unto repent- 11
 ance; but he that cometh after me is mightier than I,
 whose shoes I am not worthy to bear; he shall bap-
 tize you with the Holy Ghost, and *with* fire. Whose 12

fan is in his hand, and he will throughly purge his floor; and he will gather his wheat into the garner, but burn up the chaff with unquenchable fire.

13 Then cometh Jesus from Galilee to Jordan unto
 14 John, to be baptized of him. But John forbade him,
 saying; I have need to be baptized of thee, and comest
 15 thou to me? And Jesus answering said unto him; Suf-
 fer it to be so now; for thus it becometh us to fulfil all
 16 righteousness. Then he suffered him. And Jesus,
 when he was baptized, went up straightway out of the
 water; and, lo, the heavens were opened unto him, and
 he saw the Spirit of God descending like a dove, and
 17 lighting upon him. And, lo, a voice from heaven, say-
 ing; This is my beloved Son, in whom I am well pleased.

4 Then was Jesus led up of the Spirit into the wilder-
 2 ness, to be tempted of the devil. And when he had
 fasted forty days and forty nights, he was afterward an
 3 hungred. And when the tempter came to him, he
 said; If thou be the Son of God, command that these
 4 stones be made bread. But he answered and said;
 It is written; "Man shall not live by bread alone, but
 by every word that proceedeth out of the mouth of
 5 God." Then the devil taketh him up into the holy
 6 city, and setteth him on a pinnacle of the temple; and
 saith unto him; If thou be the Son of God, cast thy-
 self down; for it is written; "He shall give his angels
 charge concerning thee; and in *their* hands they shall
 bear thee up, lest at any time thou dash thy foot against
 7 a stone." Jesus said unto him; It is written again;
 8 "Thou shalt not tempt the Lord thy God." Again,
 the devil taketh him up into an exceeding high moun-
 tain, and sheweth him all the kingdoms of the world,
 9 and the glory of them, and saith unto him; All these
 things will I give thee, if thou wilt fall down and wor-
 10 ship me. Then saith Jesus unto him; Get thee be-
 hind me, Satan; for it is written; "Thou shalt worship
 the Lord thy God, and him only shalt thou serve."
 11 Then the devil leaveth him; and, behold, angels came
 and ministered unto him.

Now when Jesus had heard that John was cast into 12
 prison, he departed into Galilee. And leaving Naza- 13
 reth, he came and dwelt in Capernaum, which is upon
 the sea coast, in the borders of Zabulon and Neptha-
 lim; that it might be fulfilled which was spoken by 14
 Esaias the prophet, saying; "The land of Zabulon, 15
 and the land of Nephthalim, *by* the way of the sea be-
 yond Jordan, Galilee of the Gentiles, the people which 16
 sat in darkness, saw great light; and to them which
 sat in the region and shadow of death, light is sprung
 up."—From that time Jesus began to preach, 17
 and to say; Repent; for the kingdom of heaven is at
 hand.

And, walking by the sea of Galilee, he saw two 18
 brethren, Simon called Peter, and Andrew his brother,
 casting a net into the sea; for they were fishers. And 19
 he saith unto them; Follow me, and I will make you
 fishers of men. And they straightway left *their* nets, 20
 and followed him. And going on from thence, he saw 21
 other two brethren, James *the son* of Zebedee, and
 John his brother, in a ship with Zebedee their father,
 mending their nets; and he called them. And they 22
 immediately left the ship and their father, and follow-
 ed him.

And Jesus went about all Galilee, teaching in their 23
 synagogues, and preaching the gospel of the kingdom,
 and healing all manner of sickness and all manner of
 disease among the people. And his fame went through- 24
 out all Syria; and they brought unto him all sick peo-
 ple, that were taken with divers diseases and tor-
 ments, and those which were possessed with devils,
 and those which were lunatic, and those that had the
 palsy; and he healed them. And there followed him 25
 great multitudes of people from Galilee, and *from* De-
 capolis, and *from* Jerusalem, and *from* Judea, and *from*
 beyond Jordan.

And seeing the multitudes, he went up into a moun- 5
 tain; and when he was set, his disciples came unto
 him. And he opened his mouth, and taught them, 2

5 ACCORDING TO MATTHEW.

3 saying ; Blessed *are* the poor in spirit ; for theirs is the
 4 kingdom of heaven. Blessed *are* they that mourn ;
 5 for they shall be comforted. Blessed *are* the meek ;
 6 for they shall inherit the earth. Blessed *are* they
 7 which do hunger and thirst after righteousness ; for
 8 they shall be filled. Blessed *are* the merciful ; for
 9 they shall obtain mercy. Blessed *are* the pure in
 10 heart ; for they shall see God. Blessed *are* the peace-
 11 makers ; for they shall be called the children of God.
 12 Blessed *are* they which are persecuted for righteous-
 13 ness' sake ; for theirs is the kingdom of heaven. Bless-
 14 ed are ye, when *men* shall revile you, and persecute *you*,
 15 and shall say all manner of evil against you, falsely, for
 16 my sake. Rejoice, and be exceeding glad ; for great
 17 *is* your reward in heaven ; for so persecuted they the
 18 prophets which were before you.—Ye are the salt
 19 of the earth. But if the salt have lost his savour, where-
 20 with shall it be salted ? it is thenceforth good for noth-
 21 ing, but to be cast out, and to be trodden under foot
 of men. Ye are the light of the world. A city that
 is set on a hill cannot be hid ; neither do men light a
 candle, and put it under a bushel, but on a candlestick ;
 and it giveth light unto all that are in the house. Let
 your light so shine before men, that they may see your
 good works, and glorify your Father which is in heaven.
 —Think not that I am come to destroy the law
 or the prophets ; I am not come to destroy, but to fulfil.
 For verily I say unto you, till heaven and earth
 pass, one jot or one tittle shall in no wise pass from the
 law, till all be fulfilled. Whosoever therefore shall
 break one of these least commandments, and shall teach
 men so, he shall be called the least in the kingdom of
 heaven ; but whosoever shall do and teach *them*, the
 same shall be called great in the kingdom of heaven.
 For I say unto you, that except your righteousness shall
 exceed *the righteousness* of the scribes and Pharisees,
 ye shall in no case enter into the kingdom of heaven.
 Ye have heard that it was said by them of old time ;
 “Thou shalt not kill ; and whosoever shall kill shall

be in danger of the judgment." But I say unto you, 20
that whosoever is angry with his brother without a cause,
shall be in danger of the judgment; and whosoever
shall say to his brother; Raca, shall be in danger of
the council; but whosoever shall say; thou fool, shall 23
be in danger of hell fire. Therefore, if thou bring thy
gift to the altar, and there rememberest that thy brother
hath aught against thee; leave there thy gift before the 24
altar, and go thy way, first be reconciled to thy brother,
and then come and offer thy gift. Agree with thine 25
adversary quickly, whiles thou art in the way with him;
lest at any time the adversary deliver thee to the judge,
and the judge deliver thee to the officer, and thou be
cast into prison. Verily I say unto thee, thou shalt by 26
no means come out thence, till thou hast paid the ut-
termost farthing. Ye have heard that it hath been said; 27
"Thou shalt not commit adultery." But I say unto 28
you, that whosoever looketh on a woman to lust after
her, hath committed adultery with her already in his
heart. And if thy right eye offend thee, pluck it out, 29
and cast it from thee; for it is profitable for thee that
one of thy members should perish, and not *that* thy
whole body should be cast into hell. And if thy right 30
hand offend thee, cut it off, and cast it from thee; for
it is profitable for thee that one of thy members should
perish, and not *that* thy whole body should be cast into
hell. It hath been said; "Whosoever shall put away 31
his wife, let him give her a writing of divorcement."
But I say unto you, that whosoever shall put away his 32
wife, saving for the cause of fornication, causeth her to
commit adultery; and whosoever shall marry her that
is divorced, committeth adultery. Again ye have 33
heard that it hath been said by them of old time;
"Thou shalt not forswear thyself, but shalt perform
unto the Lord thine oaths." But I say unto you, swear 34
not at all by heaven, for it is God's throne; nor by the 35
earth, for it is his footstool; neither by Jerusalem, for
it is the city of the great King; neither shalt thou 36
swear by thy head, because thou canst not make one

37 hair white or black. But let your communication be ;
 yea, yea ; nay, nay ; for whatsoever is more than these,
 38 cometh of evil. Ye have heard that it hath been said ;
 39 "An eye for an eye, and a tooth for a tooth." But I
 say unto you, that ye resist not evil ; but whosoever
 shall smite thee on thy right cheek, turn to him the
 40 other also ; and if any man will sue thee at the law,
 and take away thy coat, let him have *thy* cloak also ;
 41 and whosoever shall compel thee to go a mile, go with
 42 him twain. Give to him that asketh thee ; and from
 him that would borrow of thee, turn not thou away.
 43 Ye have heard that it hath been said ; "Thou shalt
 44 love thy neighbour, and hate thine enemy." But I
 say unto you, love your enemies, bless them that curse
 you, do good to them that hate you, and pray for them
 45 which despitefully use you and persecute you ; that ye
 may be the children of your Father which is in heaven ;
 for he maketh his sun to rise on the evil and on the
 good, and sendeth rain on the just and on the unjust.
 46 For if ye love them which love you, what reward have
 47 ye ? do not even the publicans the same ? and if ye
 salute your brethren only, what do ye more *than oth-*
 48 *ers ?* do not even the heathen so ? Be ye therefore
 perfect, even as your Father which is in heaven is per-
 6 fect.—Take heed that ye do not your *acts of*
 righteousness before men, to be seen of them ; other-
 wise ye have no reward of your Father which is in
 2 heaven. Therefore when thou doest *thine* alms, do
 not sound a trumpet before thee, as the hypocrites do
 in the synagogues and in the streets, that they may
 have glory of men. Verily I say unto you, they have
 3 their reward. But when thou doest alms, let not thy
 4 left hand know what thy right hand doeth ; that thine
 alms may be in secret ; and thy Father, which seeth
 5 in secret, himself shall reward thee openly.—And
 when thou prayest, thou shalt not be as the hypocrites
are ; for they love to pray standing in the synagogues
 and in the corners of the streets, that they may be seen
 of men. Verily I say unto you, they have their re-

ward. But thou, when thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen *do*; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them; for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye; Our Father, which art in heaven, hallowed be thy name; thy kingdom come; thy will be done, in earth as *it is* in heaven; give us this day our daily bread; and forgive us our debts as we forgive our debtors; and lead us not into temptation, but deliver us from evil. For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.—Moreover, when ye fast, be not, as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee.—Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also. The light of the body is the eye. If therefore thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say

unto you ; Take no thought for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment ? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they ? Which of you by taking thought can add one cubit unto his stature ? And why take ye thought for raiment ? Consider the lilies of the field, how they grow ; they toil not, neither do they spin ; and yet I say unto you, that even Solómon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith ? Therefore take no thought, saying ; What shall we eat, or what shall we drink, or wherewithal shall we be clothed ? For after all these things do the Gentiles seek ; for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness ; and all these things shall be added unto you. Take therefore no thought for the morrow ; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.—Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged ; and with what measure ye mete, it shall be measured to you. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye ? or how wilt thou say to thy brother ; Let me pull out the mote out of thine eye ; and, behold, a beam is in thine own eye ? Thou hypocrite, first cast out the beam out of thine own eye ; and then shalt thou see clearly to cast out the mote out of thy brother's eye.—Give not that which is holy unto the dogs, neither cast ye your pearls before swine ; lest they trample them under their feet, and turn again and rend you.—Ask, and it shall be given you ; seek, and ye shall find ; knock, and it

shall be opened unto you. For every one that asketh 8
receiveth; and he that seeketh findeth; and to him 9
that knocketh it shall be opened. Or what man is 9
there of you, whom if his son ask bread, will he give 10
him a stone? or if he ask a fish, will he give him a 10
serpent? If ye then, being evil, know how to give good 11
gifts unto your children, how much more shall your 11
Father which is in heaven give good things to them 12
that ask him? Therefore all things, whatsoever ye 12
would that men should do to you, do ye even so to 13
them; for this is the law and the prophets.—Enter 13
ye in at the strait gate; for wide is the gate, and 14
broad is the way, that leadeth to destruction; and 14
many there be which go in thereat. How strait is the 14
gate, and narrow the way, which leadeth unto life! and 15
few there be that find it.—Beware of false prophets, 15
which come to you in sheep's clothing, but inwardly 16
they are ravening wolves. Ye shall know them by 16
their fruits. Do men gather grapes of thorns, or figs 17
of thistles? Even so every good tree bringeth forth 17
good fruit; but a corrupt tree bringeth forth evil 18
fruit. A good tree cannot bring forth evil fruit, neither 18
can a corrupt tree bring forth good fruit. Every tree, 19
that bringeth not forth good fruit, is hewn down, 19
and cast into the fire. Wherefore by their fruits ye 20
shall know them. Not every one that saith unto 21
me; Lord, Lord, shall enter into the kingdom of 21
heaven; but he that doeth the will of my Father which 22
is in heaven. Many will say to me in that day; Lord, 22
Lord, have we not prophesied in thy name, and in thy 23
name have cast out devils, and in thy name done many 23
wonderful works? And then will I profess unto them; 24
I never knew you; depart from me, ye that work 24
iniquity.—Therefore whosoever heareth these say- 24
ings of mine, and doeth them, I will liken him unto 25
a wise man, which built his house upon a rock; and 25
the rain descended, and the floods came, and the winds 26
blew, and beat upon that house; and it fell not; for it 26
was founded upon a rock. And every one that hear-

eth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it.

And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine. For he taught them as *one* having authority, and not as the scribes.

When he was come down from the mountain, great multitudes followed him. And, behold, there came a leper and worshipped him, saying; Lord, if thou wilt, thou canst make me clean. And Jesus put forth *his* hand, and touched him, saying; I will, be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him; See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift, that Moses commanded, for a testimony unto them.

And when he was entered into Capernaum, there came unto him a centurion, beseeching him, and saying; Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him; I will come and heal him. The centurion answered and said; Lord, I am not worthy that thou shouldest come under my roof; but speak in a word only, and my servant shall be healed. For I am a man under authority, having soldiers under me; and I say to this *man*; Go, and he goeth; and to another; Come, and he cometh; and to my servant; Do this, and he doeth *it*. When Jesus heard *it*, he marvelled, and said to them that followed; Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth. And Jesus said unto the centurion; Go thy way, and as thou hast be-

lieved, so be it done unto thee. And his servant was healed in the self-same hour.

And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. And he touched her hand, and the fever left her; and she arose, and ministered unto them.—When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick; that it might be fulfilled which was spoken by Esaias the prophet, saying; "Himself took our infirmities, and bare our sicknesses."

Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. And a certain scribe came, and said unto him; Master, I will follow thee whithersoever thou goest. And Jesus saith unto him; The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. And another of his disciples said unto him; Lord, suffer me first to go and bury my father. But Jesus said unto him; Follow me, and let the dead bury their dead.

And when he was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves; but he was asleep. And the disciples came to him, and awoke him, saying; Lord, save us, we perish. And he saith unto them; Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying; What manner of man is this, that even the winds and the sea obey him?

And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And, behold, they cried out, saying; What have we to do with thee, thou Son of God? Art thou come hither to torment us before the time? And there was a good way

31 off from them a herd of many swine feeding. So the
 devils besought him, saying ; If thou cast us out, send
 32 us away into the herd of swine. And he said unto
 them ; Go. And when they were come out, they
 went into the swine. And, behold, the whole herd ran
 violently down a steep place into the sea, and perished
 33 in the waters. And they that kept them fled, and
 went their ways into the city, and told every thing, and
 34 what was befallen to the possessed of the devils. And,
 behold, the whole city came out to meet Jesus ; and
 when they saw him, they besought *him* that he would
 depart out of their coasts.

9 And he entered into a ship, and passed over, and
 2 came into his own city. And, behold, they brought to
 him a man sick of the palsy, lying on a bed. And
 Jesus seeing their faith, said unto the sick of the palsy ;
 Son, be of good cheer ; thy sins be forgiven thee.
 3 And, behold, certain of the scribes said within them-
 4 selves ; This *man* blasphemeth. And Jesus knowing
 their thoughts, said ; Wherefore think ye evil in your
 5 hearts ? For whether is easier ? to say ; Thy sins be
 6 forgiven ? or to say ; Arise, and walk ? But that ye
 may know that the Son of man hath power on earth to
 forgive sins ; (then saith he to the sick of the palsy ;)
 7 Arise, take up thy bed, and go unto thine house. And
 8 he arose, and departed to his house. But when the
 multitudes saw *it*, they marvelled, and glorified God,
 which had given such power unto men.

9 And as Jesus passed forth from thence, he saw a
 man, named *Mathew*, sitting at the receipt of custom ;
 and he saith unto him ; Follow me. And he arose,
 10 and followed him. And it came to pass, as Jesus sat
 at meat in the house, behold, many publicans and sin-
 ners came and sat down with him and his disciples.
 11 And when the Pharisees saw *it*, they said unto his
 disciples ; Why eateth your Master with publicans and
 12 sinners ? But when Jesus heard *that*, he said unto
 them ; They that be whole need not a physician, but
 13 they that are sick. But go ye and learn what *that*

meaneth; "I will have mercy, and not sacrifice." For I am not come to call the righteous, but sinners.

Then came to him the disciples of John, saying; 14
Why do we and the Pharisees fast oft, but thy disci- 15
ples fast not? And Jesus said unto them; Can the 15
children of the bride-chamber mourn, as long as the 15
bridegroom is with them? But the days will come, 15
when the bridegroom shall be taken from them, and 15
then shall they fast. No man putteth a piece of new 16
cloth unto an old garment; for that which is put in to 16
fill it up taketh from the garment, and the rent is made 16
worse. Neither do men put new wine into old bottles; 17
else the bottles break, and the wine runneth out, and 17
the bottles perish; but they put new wine into new 17
bottles, and both are preserved.

While he spake these things unto them, behold, 18
there came a certain ruler and worshipped him, say- 18
ing; My daughter is even now dead; but come and 18
lay thy hand upon her, and she shall live. And Jesus 19
arose and followed him, and *so did* his disciples.— 19
And, behold, a woman, which was diseased with an 20
issue of blood twelve years, came behind *him*, and 20
touched the hem of his garment. For she said within 21
herself; If I may but touch his garment, I shall be 21
whole. But Jesus turned him about, and when he saw 22
her, he said; Daughter, be of good comfort; thy faith 22
hath made thee whole. And the woman was made 22
whole from that hour.—And when Jesus came 23
into the ruler's house, and saw the minstrels, and the 23
people making a noise, he said unto them; Give place; 24
for the maid is not dead, but sleepeth. And they 24
laughed him to scorn. But when the people were put 25
forth, he went in, and took her by the hand; and the 25
maid arose. And the fame hereof went abroad into 26
all that land.

And when Jesus departed thence, two blind men 27
followed him, crying, and saying; *Thou* son of David, 27
have mercy on us. And when he was come into the 28
house, the blind men came to him, and Jesus saith 28

unto them; Believe ye that I am able to do this?

20 They said unto him; Yea, Lord. Then touched he
their eyes, saying; According to your faith be it unto
30 you. And their eyes were opened. And Jesus
straitly charged them, saying; See *that* no man
31 know *it*. But they, when they were departed, spread
abroad his fame in all that country.

32 As they went out, behold, they brought to him a
33 dumb man, possessed with a devil. And when the
devil was cast out, the dumb spake. And the multi-
tudes marvelled, saying; It was never so seen in Israel.
34 But the Pharisees said; He casteth out devils through
the prince of the devils.

35 And Jesus went about all the cities and villages,
teaching in their synagogues, and preaching the gospel
of the kingdom, and healing every sickness and every
36 disease. But when he saw the multitudes, he was
moved with compassion on them, because they were
wearied and scattered abroad, as sheep having no shep-
37 herd. Then saith he unto his disciples; The harvest
38 truly is plenteous, but the labourers are few. Pray ye
therefore the Lord of the harvest, that he will send
forth labourers into his harvest.

10 And when he had called unto *him* his twelve disci-
ples, he gave them power *against* unclean spirits, to
cast them out, and to heal all manner of sickness and
2 all manner of disease. Now the names of the twelve
apostles are these; the first, Simon, who is called Pe-
ter, and Andrew his brother; James *the son* of Zebe-
3 dee, and John his brother; Philip, and Bartholomew;
Thomas, and Matthew the publican; James *the son*
of Alphaeus, and Lebbeus, whose surname was Thad-
4 deus; Simon the zealot, and Judas Iscariot, who also
5 betrayed him.—These twelve Jesus sent forth,
and commanded them, saying; Go not into the way
of the Gentiles, and into *any* city of the Samaritans
6 enter ye not. But go rather to the lost sheep of the
7 house of Israel. And, as ye go, preach, saying; The
8 kingdom of heaven is at hand. Heal the sick, raise

the dead, cleanse the lepers, cast out devils; freely ye
have received, freely give. Provide neither gold, nor
silver, nor brass, in your purses; nor scrip for *your*
journey, neither two coats, neither shoes, nor yet a
staff. For the workman is worthy of his meat. And
into whatsoever city or town ye shall enter, inquire
who in it is worthy; and there abide till ye go thence.
And when ye come into a house, salute it. And if the
house be worthy, let your peace come upon it; but
if it be not worthy, let your peace return to you. And
whosoever shall not receive you, nor hear your words,
when ye depart out of that house or city, shake off the
dust of your feet. Verily I say unto you, it shall be
more tolerable for the land of Sodom and Gomorrah
in the day of judgment, than for that city.—Behold, I
send you forth as sheep in the midst of wolves. Be
ye therefore wise as serpents, and harmless as doves.
But beware of men. For they will deliver you up to
the councils, and they will scourge you in their syna-
gogues; and ye shall be brought before governors and
kings for my sake, for a testimony against them and the
Gentiles. But when they deliver you up, take no
thought how or what ye shall speak; for it shall be
given you in that same hour what ye shall speak. For
it is not ye that speak, but the Spirit of your Father
which speaketh in you. And the brother shall de-
liver up the brother to death, and the father the child;
and the children shall rise up against *their* parents, and
cause them to be put to death; and ye shall be hated of
all *men* for my name's sake. But he that endureth to
the end shall be saved. But when they persecute you
in this city, flee ye into another; and if they persecute
you out of this, flee ye into another. For verily I say
unto you, ye shall not have gone over the cities of
Israel till the Son of man be come. The disciple is
not above *his* master, nor the servant above his lord.
It is enough for the disciple that he be as his master,
and the servant as his lord. If they have called the
Master of the house Beelzebub, how much more *shall*

26 *they call* them of his household? Fear them not there-
 fore. For there is nothing covered, that shall not be
 27 revealed; and hid, that shall not be known. What I
 tell you in darkness, *that* speak ye in light; and what
 ye hear in the ear, *that* preach ye upon the house-tops.
 28 And fear not them which kill the body, but are not
 able to kill the soul; but rather fear him which is able
 29 to destroy both soul and body in hell. Are not two
 sparrows sold for a farthing? and one of them shall
 30 not fall on the ground without your Father. But the
 31 very hairs of your head are all numbered. Fear ye
 not therefore; ye are of more value than many spar-
 32 rows. Whosoever therefore shall confess me before
 men, him will I confess also before my Father, which
 33 is in heaven. But whosoever shall deny me before
 men, him will I also deny before my Father, which is
 34 in heaven. Think not that I am come to send peace
 on earth; I came not to send peace, but a sword.
 35 For I am come to set a man at variance against his
 father, and the daughter against her mother, and the
 36 daughter-in-law against her mother-in-law; and a man's
 37 foes *shall be* they of his own household. He that loveth
 father or mother more than me, is not worthy of me;
 and he that loveth son or daughter more than me, is
 38 not worthy of me; and he that taketh not his cross,
 39 and followeth after me, is not worthy of me. He that
 findeth his life, shall lose it; and he that loseth his life
 40 for my sake, shall find it. He that receiveth you, re-
 ceiveth me; and he that receiveth me, receiveth him
 41 that sent me. He that receiveth a prophet, in the name
 of a prophet, shall receive a prophet's reward; and he
 that receiveth a righteous man, in the name of a right-
 42 eous man, shall receive a righteous man's reward. And
 whosoever shall give to drink unto one of these little ones
 a cup of cold *water* only, in the name of a disciple, veri-
 ly I say unto you, he shall in no wise lose his reward.
 11 And it came to pass, when Jesus had made an end
 of commanding his twelve disciples, he departed thence,
 to teach and to preach in their cities.

Now when John had heard in the prison the works
 of Christ, he sent two of his disciples, and said unto him ;
 Art thou he that should come, or do we look for an-
 other? Jesus answered and said unto them ; Go and
 shew John again those things which ye do hear and
 see ; the blind receive their sight, and the lame walk,
 the lepers are cleansed, and the deaf hear, the dead
 are raised up, and the poor have the gospel preached
 to them ; and blessed is *he*, whosoever shall not be of-
 fended in me.—And, as they departed, Jesus
 began to say unto the multitudes concerning John ;
 What went ye out into the wilderness to see ? a reed
 shaken with the wind? But what went ye out for to
 see? a man clothed in soft raiment? Behold, they
 that wear soft *clothing* are in kings' houses. But what
 went ye out for to see? a prophet? Yea, I say unto
 you, and more than a prophet. For this is *he* of whom
 it is written ; “ Behold, I send my messenger before
 thy face, which shall prepare thy way before thee.”
 Verily I say unto you, among them that are born of
 women there hath not risen a greater than John the
 Baptist ; notwithstanding, he that is least in the kingdom
 of heaven is greater than he. And from the days of
 John the Baptist until now, the kingdom of heaven
 suffereth violence, and the violent take it by force.
 For all the prophets and the law prophesied, until John.
 And if ye will receive *it*, this is Elias, which was for
 to come. He that hath ears to hear, let him hear.
 But whereunto shall I liken this generation? It is like
 unto children sitting in the markets, and calling unto
 their fellows, and saying ; We have piped unto you,
 and ye have not danced ; we have mourned unto you,
 and ye have not lamented. For John came neither
 eating nor drinking ; and they say ; He hath a devil.
 The Son of man came eating and drinking ; and they
 say ; Behold a man gluttonous, and a wine-bibber, a
 friend of publicans and sinners. But Wisdom is justifi-
 ed of her children.—Then began he to upbraid
 the cities wherein most of his mighty works were done,

21 because they repented not; Wo unto thee, Chorazin,
 wo unto thee, Bethsaida! for if the mighty works
 which were done in you, had been done in Tyre and
 Sidon, they would have repented long ago in sackcloth
 22 and ashes. But I say unto you; It shall be more
 tolerable for Tyre and Sidon, at the day of judgment,
 23 than for you. And thou, Capernaum, which art ex-
 alted unto heaven, shalt be brought down to hell; for
 if the mighty works which have been done in thee had
 been done in Sodom, it would have remained until this
 24 day. But I say unto you, that it shall be more tolera-
 ble for the land of Sodom in the day of judgment,
 25 than for thee.—At that time Jesus answered and
 said; I thank thee, O Father, Lord of heaven and
 earth, because thou hast hid these things from the wise
 and prudent, and hast revealed them unto babes.
 26 Even so, Father, for so it seemed good in thy sight.
 27 All things are delivered unto me of my Father; and
 no man knoweth the Son but the Father; neither
 knoweth any man the Father, save the Son, and *he*
 28 to whomsoever the Son will reveal *him*. Come unto
 me all *ye* that labour and are heavy laden, and I will
 29 give you rest. Take my yoke upon you, and learn
 of me; for I am meek and lowly in heart; and *ye*
 30 shall find rest unto your souls. For my yoke is easy,
 and my burden is light.

12 At that time Jesus went on the sabbath-day through
 the corn; and his disciples were a hungered, and be-
 2 gan to pluck the ears of corn, and to eat. But when
 the Pharisees saw *it*, they said unto him; Behold, thy
 disciples do that which is not lawful to do upon the
 3 sabbath-day. But he said unto them; Have ye not
 read what David did, when he was a hungered, and
 4 they that were with him? how he entered into the
 house of God, and did eat the shew-bread, which it
 was not lawful for him to eat, neither for them which
 5 were with him, but only for the priests? Or have ye
 not read in the law, *how* that on the sabbath-days the
 priests in the temple profane the sabbath, and are

blameless? But I say unto you, that in this place is *one* 6
 greater than the temple. But if ye had known what 7
this meaneth; "I will have mercy, and not sacrifice;"
 ye would not have condemned the guiltless. For the 8
 Son of man is Lord of the sabbath-day.

And when he was departed thence, he went into 9
 their synagogue. And, behold, there was a man which 10
 had *his* hand withered. And they asked him, saying;
 Is it lawful to heal on the sabbath-days? that they 11
 might accuse him. And he said unto them; What 11
 man shall there be among you that shall have one
 sheep, and if it fall into a pit on the sabbath-day, will 12
 he not lay hold on it, and lift *it* out? How much then 12
 is a man better than a sheep? Wherefore it is lawful to
 do well on the sabbath-days. Then saith he to the 13
 man; Stretch forth thine hand. And he stretched *it*
 forth; and it was restored whole, like as the other.
 Then the Pharisees went out, and held a council 14
 against him, how they might destroy him.—But when 15
 Jesus knew *it*, he withdrew himself from thence; and
 great multitudes followed him; and he healed them 16
 all, and charged them that they should not make him 16
 known; that it might be fulfilled which was spoken by 17
 Esaias the prophet, saying; "Behold my servant, 18
 whom I have chosen, my beloved, in whom my soul
 is well pleased; I will put my spirit upon him, and he 19
 shall shew judgment to the Gentiles. He shall not 19
 strive, nor cry, neither shall any man hear his voice in
 the streets; a bruised reed shall he not break, and 20
 smoking flax shall he not quench; till he send forth
 judgment unto victory. And in his name shall the 21
 Gentiles trust."

Then was brought unto him one possessed with a 22
 devil, blind and dumb; and he healed him, insomuch 22
 that the blind and dumb both spake and saw. And all 23
 the people were amazed, and said; Is not this the son
 of David? But when the Pharisees heard *it*, they said; 24
 This *fellow* doth not cast out devils, but by Beelzebub,
 the prince of the devils. And Jesus knew their thoughts, 25

and said unto them ; Every kingdom divided against
itself is brought to desolation ; and every city or house
26 divided against itself shall not stand. And if Satan
cast out Satan, he is divided against himself ; how
27 shall then his kingdom stand ? And if I by Beel-
zebub cast out devils, by whom do your children cast
28 *them* out ? Therefore they shall be your judges. But
if I cast out devils by the Spirit of God, then the king-
29 dom of God is come unto you. Or else, how can one
enter into a strong man's house, and spoil his goods,
except he first bind the strong man ? and then he will
30 spoil his house. He that is not with me, is against
me ; and he that gathereth not with me, scattereth
31 abroad. Wherefore I say unto you ; All manner of
sin and blasphemy shall be forgiven unto men ; but the
blasphemy *against* the *Holy* Ghost shall not be forgiven
32 unto men. And whosoever speaketh a word against
the Son of man, it shall be forgiven him ; but whoso-
ever speaketh against the Holy Ghost, it shall not be
forgiven him, neither in this world, neither in the *world*
33 to come. Either make the tree good, and his fruit
good ; or else make the tree corrupt, and his fruit cor-
34 rupt ; for the tree is known by *his* fruit. O generation
of vipers, how can ye, being evil, speak good things ?
for out of the abundance of the heart the mouth speak-
35 eth. A good man, out of the good treasure, bringeth
forth good things ; and an evil man, out of the evil
36 treasure, bringeth forth evil things. But I say unto
you, that every idle word that men shall speak, they
37 shall give account thereof in the day of judgment. For
by thy words thou shalt be justified, and by thy words
thou shalt be condemned.

38 Then certain of the scribes and of the Pharisees
answered, saying ; Master, we would see a sign from
39 thee. But he answered and said unto them ; An
evil and adulterous generation seeketh after a sign ;
and there shall no sign be given to it, but the sign of
40 the prophet Jonas. For as Jonas was three days and
three nights in the whale's belly ; so shall the Son of

man be three days and three nights in the heart of the earth. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.—When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith; I will return into my house, from whence I came out. And when he is come, he findeth *it* empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits, more wicked than himself, and they enter in and dwell there; and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him. Then one said unto him; Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him; Who is my mother? and who are my brethren? And he stretched forth his hand towards his disciples, and said; Behold, my mother, and my brethren. For whosoever shall do the will of my Father, which is in heaven, the same is my brother, and sister, and mother.

The same day went Jesus out of the house, and sat by the sea-side; and great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables, saying; Behold, a sower went forth to sow. And when he sowed, some *seeds* fell by the way side; and the fowls came and devoured them up. Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth;

6 and when the sun was up, they were scorched; and
7 because they had not root, they withered away. And
8 some fell among thorns; and the thorns sprung up, and
9 choked them. But other fell into good ground; and
10 brought forth fruit, some an hundred-fold, some sixty-
11 fold, some thirty-fold. Who hath ears to hear, let
12 him hear.—And the disciples came, and said unto
13 him; Why speakest thou unto them in parables? He
14 answered and said unto them; Because it is given unto
15 you to know the mysteries of the kingdom of heaven; but
16 to them it is not given. For whosoever hath, to
17 him shall be given, and he shall have more abundance; but
18 whosoever hath not, from him shall be taken away
19 even that he hath. Therefore speak I to them in
20 parables, because they seeing see not, and hearing they
21 hear not, neither do they understand. And in them is
22 fulfilled the prophecy of Esaias, which saith; “By
23 hearing ye shall hear, and shall not understand; and
24 seeing ye shall see, and shall not perceive. For this
25 people’s heart is waxed gross, and *their* ears are dull
26 of hearing, and their eyes they have closed, lest at any
27 time they should see with *their* eyes, and hear with
28 *their* ears, and should understand with *their* heart, and
29 should be converted, and I should heal them.” But
30 blessed *are* your eyes, for they see; and your ears,
31 for they hear. For verily I say unto you, that many
32 prophets and righteous men have desired to see *those*
33 *things* which ye see, and have not seen *them*; and to
34 hear *those things* which ye hear, and have not heard
35 *them*.—Hear ye therefore the parable of the sower.
36 When any one heareth the word of the kingdom, and
37 understandeth it not, then cometh the wicked *one*, and
38 catcheth away that which was sown in his heart; this
39 is he which received seed by the way *side*. But he
40 that received the seed into stony places, the same is he
41 that heareth the word, and anon with joy receiveth it;
42 yet hath he not root in himself, but dureth for a while;
43 for when tribulation or persecution ariseth because of
44 the word, by and by he is offended. He also that re-

ceived seed among the thorns, is he that heareth the word, and the care of this world, and the deceitfulness of riches, choke the word; and he becometh unfruitful. But he that received seed into good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty.—Another parable put he forth unto them, saying; The kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came, and sowed tares among the wheat; and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him; Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them; An enemy hath done this. The servants said unto him; Wilt thou then that we go and gather them up? But he said; Nay; lest, while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers; Gather ye together first the tares, and bind them in bundles, to burn them; but gather the wheat into my barn.—Another parable put he forth unto them, saying; The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field. Which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.—Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.—All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them; that it might be fulfilled which was spoken by the prophet, saying; “I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.”

36 Then Jesus sent the multitude away, and went into
the house. And his disciples came unto him, saying ;
Declare unto us the parable of the tares of the field.
37 He answered and said unto them ; He that soweth the
38 good seed is the Son of man ; the field is the world ;
the good seed are the children of the kingdom ; but
39 the tares are the children of the wicked *one* ; the
enemy, that sowed them, is the devil ; the harvest is
the end of the world ; and the reapers are the angels.
40 As therefore the tares are gathered and burned in
the fire ; so shall it be in the end of this world.
41 The Son of man shall send forth his angels, and
they shall gather out of his kingdom all things that
42 offend, and them which do iniquity, and shall cast
them into a furnace of fire ; there shall be wailing
43 and gnashing of teeth. Then shall the righteous
shine forth, as the sun, in the kingdom of their Father.
44 Who hath ears to hear, let him hear.—Again the
kingdom of heaven is like unto treasure hid in a field,
the which when a man hath found, he hideth, and for
joy thereof goeth and selleth all that he hath, and
45 buyeth that field.—Again the kingdom of heaven is
46 like unto a merchant man, seeking goodly pearls. But,
when he had found one pearl of great price, he went
47 and sold all that he had, and bought it.—Again the
kingdom of heaven is like unto a net, that was cast into
48 the sea, and gathered of every kind ; which, when it
was full, they drew to shore, and sat down and gather-
49 ed the good into vessels, but cast the bad away. So
shall it be at the end of the world. The angels shall
come forth, and sever the wicked from among the just,
50 and shall cast them into the furnace of fire ; there shall
51 be wailing and gnashing of teeth.—Jesus saith unto
them ; Have ye understood all these things ? They
52 say unto him ; Yea, Lord. Then said he unto them ;
Therefore every scribe, *which is* instructed in the king-
dom of heaven, is like unto a man *that is* an householder,
which bringeth forth out of his treasure *things* new and

old.——And it came to pass, *that* when Jesus had finished these parables, he departed thence. 53

And when he was come into his own country, he taught them in their synagogue, inasmuch that they were astonished, and said; Whence hath this *man* this wisdom, and *these* mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? and his sisters, are they not all with us? whence then hath this *man* all these things? And they were offended in him. But Jesus said unto them; A prophet is not without honour, save in his own country, and in his own house. And he did not many mighty works there, because of their unbelief. 54 55 56 57 58

At that time Herod the tetrarch heard of the fame of Jesus, and said unto his servants; This is John the Baptist; he is risen from the dead, and therefore mighty works do shew forth themselves in him. For Herod had laid hold on John, and bound him, and put *him* in prison, for Herodias' sake, his brother Philip's wife. For John said unto him; It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birth-day was kept, the daughter of Herodias danced before them; and pleased Herod; whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said; Give me here John Baptist's head in a charger. And the king was sorry; nevertheless, for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*. And he sent and beheaded John in the prison. And his head was brought in a charger, and given to the damsel; and she brought *it* to her mother. And his disciples came and took up the body, and buried it; and went and told Jesus.—— When Jesus heard of *it*, he departed thence by ship into a desert place apart; and when the people had 14 1 2 3 4 5 6 7 8 9 10 11 12 13

heard *thereof*, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude ;
and was moved with compassion toward them, and he
15 healed their sick.—And when it was evening, his
disciples came to him, saying ; This is a desert place,
and the time is now past ; send the multitude away,
that they may go into the villages, and buy themselves
16 victuals. But Jesus said unto them ; They need not
depart ; give ye them to eat. And they say unto him ;
17 We have here but five loaves, and two fishes. He
18 said ; Bring them hither to me. And he commanded
the multitude to sit down on the grass, *and* took the
five loaves and the two fishes, and, looking up to heaven,
he blessed ; and brake, and gave the loaves to *his* dis-
20 ciples, and the disciples to the multitude. And they
did all eat, and were filled ; and they took up of the
21 fragments that remained twelve baskets full. And
they that had eaten were about five thousand men,
beside women and children.

22 And straightway he constrained *his* disciples to get
into a ship, and to go before him unto the other side,
23 while he sent the multitudes away. And when he had
sent the multitudes away, he went up into a mountain
apart to pray. And when the evening was come, he
24 was there alone. But the ship was now in the midst
of the sea, tossed with waves ; for the wind was con-
25 trary. And in the fourth watch of the night, he went
26 unto them, walking on the sea. And when the disci-
ples saw him walking on the sea, they were troubled,
saying ; It is a spirit ; and they cried out for fear.
27 But straightway Jesus spake unto them, saying ; Be
28 of good cheer, it is I ; be not afraid. And Peter an-
swered him and said ; Lord, if it be thou, bid me come
29 unto thee on the water. And he said ; Come. And
when Peter was come down out of the ship, he walked
30 on the water, to go to Jesus. But when he saw the
wind boisterous, he was afraid ; and beginning to sink,
31 he cried, saying ; Lord, save me ! And immediately

Jesus stretched forth *his* hand, and caught him, and said unto him; O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying; Of a truth thou art the Son of God.

And when they were gone over, they came into the land of Gennesaret. And when the men of that place had knowledge of him, they sent out into all that country round about; and brought unto him all that were diseased, and besought him that they might only touch the hem of his garment; and as many as touched were made perfectly whole.

Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying; Why do thy disciples transgress the tradition of the elders? for they wash not their hands, when they eat bread. But he answered and said unto them; Why do ye also transgress the commandment of God, by your tradition? For God commanded, saying; "Honour *thy* father and mother;" and; "He that curseth father or mother, let him die the death." But ye say; Whosoever shall say to *his* father or *his* mother; *It is a gift*, by whatsoever thou mightest be profited by me; and honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites! well did Esaias prophesy of you, saying; "This people honoureth me with *their* lips; but their heart is far from me. But in vain they do worship me, teaching *for* doctrines the commandments of men."—And he called the multitude, and said unto them; Hear, and understand. Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.—Then came his disciples, and said unto him; Knowest thou that the Pharisees were offended, after they heard this saying? But he answered and said; Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone;

they be blind leaders of the blind. And if the blind
15 lead the blind, both shall fall into the ditch. Then
answered Peter and said unto him; Declare unto us
16 this parable. And Jesus said; Are ye also yet with-
17 out understanding? Do not ye yet understand, that
whatsoever entereth in at the mouth goeth into the
18 belly, and is cast out into the draught? But those
things which proceed out of the mouth come forth from
19 the heart, and they defile the man. For out of the
heart proceed evil thoughts; murders, adulteries, for-
20 nications, thefts, false witness, blasphemies. These are
the things which defile a man; but to eat with unwashed
hands defileth not a man.

21 Then Jesus went thence, and departed into the
22 coasts of Tyre and Sidon. And, behold, a woman of
Canaan came out of the same coast, and cried unto
him, saying; Have mercy on me, O Lord, *thou* son
of David; my daughter is grievously vexed with a
23 devil. But he answered her not a word. And his
disciples came and besought him, saying; Send her
24 away, for she crieth after us. But he answered and
said; I am not sent but unto the lost sheep of the
25 house of Israel. Then came she and worshipped him,
26 saying; Lord, help me! But he answered and said;
It is not meet to take the children's bread, and to cast
27 it to dogs. And she said; Truth, Lord; yet the
dogs eat of the crumbs which fall from their master's
28 table. Then Jesus answered and said unto her; O
woman, great is thy faith; be it unto thee, even as
thou wilt. And her daughter was made whole from
that very hour.

29 And Jesus departed from thence, and came nigh
unto the sea of Galilee; and went up into a mountain,
30 and sat down there. And great multitudes came unto
him, having with them *those that were* lame, blind,
dumb, maimed, and many others; and cast them down
31 at Jesus' feet, and he healed them; insomuch that the
multitude wondered, when they saw the dumb to speak,
the maimed to be whole, the lame to walk, and the

blind to see ; and they glorified the God of Israel.—
 Then Jesus called his disciples unto him, and said ; I
 have compassion on the multitude, because *it is* now
 three days *that* they continue with me, and they have
 nothing to eat ; and I will not send them away fasting,
 lest they faint in the way. And his disciples say unto
 him ; Whence should we have so much bread in the
 wilderness, as to fill so great a multitude ? And Jesus
 saith unto them ; How many loaves have ye ? And
 they said ; Seven, and a few little fishes. And he
 commanded the multitude to sit down on the ground.
 And he took the seven loaves and the fishes, and gave
 thanks, and brake *them*, and gave to his disciples, and
 the disciples to the multitude. And they did all eat,
 and were filled ; and they took up of the broken *meat*
 that was left seven baskets full. And they that did
 eat were four thousand men, beside women and chil-
 dren. And he sent away the multitude, and took ship,
 and came into the coasts of Magdala.

The Pharisees also and the Sadducees came, and,
 tempting, desired him that he would shew them a sign
 from heaven. He answered and said unto them ;
 When it is evening, ye say ; *It will be* fair weather ;
 for the sky is red. And in the morning ; *It will be*
 foul weather to-day ; for the sky is red and lowering.
 O ye hypocrites ! ye can discern the face of the sky,
 but can ye not *discern* the signs of the times ? A
 wicked and adulterous generation seeketh after a
 sign ; and there shall no sign be given unto it, but the
 sign of the prophet Jonas. And he left them, and
 departed.

And when his disciples were come to the other side,
 they had forgotten to take bread. Then Jesus said
 unto them ; Take heed, and beware of the leaven of
 the Pharisees and of the Sadducees. And they rea-
 soned among themselves, saying ; *It is* because we
 have taken no bread. *Which* when Jesus perceived,
 he said ; O ye of little faith, why reason ye among
 yourselves, because ye have brought no bread ? Do ye

not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not understand, that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees. •

When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying; Whom do men say that I, the Son of man, am? And they said; Some say that *thou art* John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them; But whom say ye that I am? And Simon Peter answered and said; Thou art the Christ, the Son of the living God. And Jesus answered and said unto him; Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven. Then charged he his disciples, that they should tell no man, that he was the Christ.—From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying; Be it far from thee, Lord; this shall not be unto thee. But he turned, and said unto Peter; Get thee behind me, Satan; thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men.—Then said Jesus unto his disciples; If any *man* will

come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life, shall lose it; and whosoever will lose his life for my sake, shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily I say unto you, there be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom.

And after six days Jesus taketh Peter, James, and John his brother; and bringeth them up into a high mountain apart. And he was transfigured before them, and his face did shine as the sun; and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias, talking with him. Then answered Peter, and said unto Jesus; Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them; and, behold, a voice out of the cloud, which said; "This is my beloved Son, in whom I am well pleased; hear ye him." And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said; Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying; Tell the vision to no man, until the Son of man be risen again from the dead.—And his disciples asked him, saying; Why then say the scribes that Elias must first come? And Jesus answered and said unto them; Elias truly shall first come, and restore all things; but I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples

understood, that he spake unto them of John the Baptist.

14 And when they were come to the multitude, there
came to him a *certain* man, kneeling down to him, and
15 saying ; Lord, have mercy on my son ; for he is luna-
tic and sore vexed ; for oft-times he falleth into the
16 fire, and oft into the water. And I brought him to thy
17 disciples, and they could not cure him. Then Jesus
answered and said ; O faithless and perverse genera-
tion ! how long shall I be with you ? how long shall I
18 suffer you ? bring him hither to me. And Jesus re-
buked the devil, and he departed out of him ; and the
19 child was cured from that very hour.—Then came
the disciples to Jesus apart, and said ; Why could not
20 we cast him out ? And Jesus said unto them ; Because
of your unbelief. For verily I say unto you, if ye have
faith as a grain of mustard seed, ye shall say unto this
mountain ; Remove hence to yonder place, and it shall
remove ; and nothing shall be impossible unto you.
21 Howbeit this kind goeth not out, but by prayer and
fasting.

22 And while they abode in Galilee, Jesus said unto
them ; The Son of man shall be betrayed into the
23 hands of men, and they shall kill him ; and the third
day he shall be raised again. And they were exceed-
ing sorry.

24 And when they were come to Capernaum, they that
received tribute *money* came to Peter, and said ; Doth
25 not your master pay tribute ? He saith ; Yes. And
when he was come into the house, Jesus prevented
him, saying ; What thinkest thou, Simon ? Of whom
do the kings of the earth take custom or tribute ? of
26 their own children, or of strangers ? Peter saith unto
him ; Of strangers. Jesus saith unto him ; Then are
27 the children free. Notwithstanding, lest we should of-
fend them, go thou to the sea, and cast a hook, and
take up the fish that first cometh up ; and when thou
hast opened his mouth, thou shalt find a piece of money ;
that take, and give unto them for me and thee.

At the same time came the disciples unto Jēsus, 18
saying; Who is the greatest in the kingdom of heaven?
And Jēsus called a little child unto him, and set him 2
in the midst of them, and said; Verily I say unto you, 3
except ye be converted, and become as little children,
ye shall not enter into the kingdom of heaven. Who- 4
soever therefore shall humble himself as this little child,
the same is greatest in the kingdom of heaven. And 5
whoso shall receive one such little child in my name,
receiveth me. But whoso shall offend one of these 6
little ones which believe in me, it were better for him
that a millstone were hanged about his neck, and *that* 7
he were drowned in the depth of the sea.—Wo
unto the world because of offences! For it must needs
be that offences come; but wo to that man by whom 8
the offence cometh! Wherefore, if thy hand or thy
foot offend thee, cut them off, and cast *them* from thee;
it is better for thee to enter into life halt or maimed,
rather than having two hands, or two feet, to be cast 9
into everlasting fire. And if thine eye offend thee,
pluck it out, and cast *it* from thee; it is better for thee
to enter into life with one eye, rather than having two 10
eyes to be cast into hell-fire.—Take heed that ye
despise not one of these little ones; for I say unto you,
that in heaven their angels do always behold the face 11
of my Father which is in heaven. For the Son of
man is come to save that which was lost. How think 12
ye? if a man have a hundred sheep, and one of them
be gone astray; doth he not leave the ninety and nine
upon the mountains, and goeth and seeketh that which
is gone astray? And if so be that he find it, verily I 13
say unto you, he rejoiceth more of that *sheep*, than of
the ninety and nine which went not astray. Even so, 14
it is not the will of your Father which is in heaven that
one of these little ones should perish.—Moreover, 15
if thy brother shall trespass against thee, go *and* tell
him his fault between thee and him alone. If he shall
hear thee, thou hast gained thy brother; but if he will 16
not hear *thee*, *then* take with thee one or two more;

that in the mouth of two or three witnesses every word
17 may be established. And if he shall neglect to hear
them, tell it unto the church; but if he neglect to hear
the church, let him be unto thee as an heathen man and
18 a publican.—Verily I say unto you, whatsoever ye
shall bind on earth shall be bound in heaven; and
whatsoever ye shall loose on earth shall be loosed in
19 heaven. Again I say unto you, that if two of you shall
agree on earth as touching any thing that they shall ask,
it shall be done for them of my Father which is in
20 heaven. For where two or three are gathered to-
gether in my name, there am I in the midst of them.

21 Then came Peter to him, and said; Lord, how oft
shall my brother sin against me, and I forgive him?
22 till seven times? Jesus saith unto him; Not, I say unto
thee, until seven times, but until seventy times seven.
23 Therefore is the kingdom of heaven likened unto a
certain king, which would take account of his servants.
24 And when he had begun to reckon, one was brought
25 unto him which owed him ten thousand talents. But
forasmuch as he had not to pay, his lord commanded
him to be sold, and his wife and children, and all that
26 he had, and payment to be made. The servant there-
fore fell down, and worshipped him, saying; Lord,
27 have patience with me, and I will pay thee all. Then
the Lord of that servant was moved with compassion,
28 and loosed him, and forgave him the debt. But the
same servant went out, and found one of his fellow-
servants, which owed him an hundred pence; and he
laid hands on him, and took *him* by the throat, saying;
29 Pay me that thou owest. And his fellow-servant fell
down and besought him, saying; Have patience with
30 me, and I will pay thee all. And he would not; but
went and cast him into prison, till he should pay the
31 debt. So when his fellow-servants saw what was done,
they were very sorry; and came and told unto their
32 lord all that was done. Then his lord, after that he
had called him, said unto him; O thou wicked servant,
I forgave thee all that debt, because thou desiredst

me; shouldst not thou also have had compassion on 33
 thy fellow-servant, even as I had pity on thee? And 34
 his lord was wroth, and delivered him to the tormen-
 tors, till he should pay all that was due unto him. So 35
 likewise shall my heavenly Father do also unto you,
 if ye from your hearts forgive not every one his
 brother.

And it came to pass, *that* when Jesus had finished 19
 these sayings, he departed from Galilee, and came into
 the coasts of Judea, beyond Jordan. And great mul- 2
 titudes followed him; and he healed them there.

The Pharisees also came unto him, tempting him, 3
 and saying unto him; Is it lawful for a man to put
 away his wife for every cause? And he answered and 4
 said unto them; Have ye not read, that he which
 made *them* at the beginning, made them male and fe- 5
 male? And he said; "For this cause shall a man 6
 leave father and mother, and shall cleave to his wife;
 and they twain shall be one flesh." Wherefore they 6
 are no more twain, but one flesh. What therefore
 God hath joined together, let not man put asunder.—
 They say unto him; Why did Moses then command 7
 to give a writing of divorcement, and to put her away?
 He saith unto them; Moses, because of the hardness 8
 of your hearts, suffered you to put away your wives;
 but from the beginning it was not so. And I say unto 9
 you, whosoever shall put away his wife, except *it be*
 for fornication, and shall marry another, committeth
 adultery; and whoso marrieth her which is put away
 doth commit adultery.—His disciples say unto him; 10
 If the case of the man be so with *his* wife, it is not
 good to marry. But he said unto them; All *men* can- 11
 not receive this saying, save *they* to whom it is given.
 For there are some eunuchs, which were so born from 12
their mother's womb; and there are some eunuchs,
 which were made eunuchs of men; and there be eu-
 nuchs, which have made themselves eunuchs for the
 kingdom of heaven's sake. He that is able to receive
 it, let him receive it.

13 Then were there brought unto him little children,
that he should put *his* hands on them, and pray ; and
14 the disciples rebuked them. But Jesus said ; Suffer
little children, and forbid them not to come unto me ;
15 for of such is the kingdom of heaven. And he laid
his hands on them, and departed thence.

16 And, behold, one came and said unto him ; Good
Master, what good thing shall I do, that I may have
17 eternal life ? And he said unto him ; Why askest thou
me concerning good ? one is good. But if thou wilt
18 enter into life, keep the commandments. He saith
unto him ; Which ? Jesus said ; “Thou shalt do no
murder ; Thou shalt not commit adultery ; Thou shalt
19 not steal ; Thou shalt not bear false witness ; Honour
thy father and *thy* mother ;” and ; “Thou shalt love
20 *thy* neighbour as thyself.” The young man saith unto
him ; All these things have I kept from my youth up ;
21 what lack I yet ? Jesus said unto him ; If thou wilt be
perfect, go *and* sell that thou hast, and give to the poor ;
and thou shalt have treasure in heaven ; and come *and*
22 follow me. But when the young man heard that say-
ing, he went away sorrowful ; for he had great pos-
23 sessions.—Then said Jesus unto his disciples ; Verily
I say unto you, that a rich man shall hardly enter into
24 the kingdom of heaven. And again I say unto you, it
is easier for a camel to enter through the eye of a
needle, than for a rich man to enter into the kingdom
25 of God. When the disciples heard *it*, they were ex-
ceedingly amazed, saying ; Who then can be saved ?
26 But Jesus beheld *them*, and said unto them ; With
men this is impossible ; but with God all things *are*
27 possible.—Then answered Peter, and said unto him ;
Behold, we have forsaken all, and followed thee ; what
28 shall we have therefore ? And Jesus said unto them ;
Verily I say unto you, that ye which have followed me,
in the regeneration when the Son of man shall sit in the
throne of his glory, ye also shall sit upon twelve thrones,
29 judging the twelve tribes of Israel. And every one
that hath forsaken houses, or brethren, or sisters, or

father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life.—But many *that are* first shall be last; and the last *shall be* first. For the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a-day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place; and said unto them; Go ye also into the vineyard; and whatsoever is right, I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing, and saith unto them; Why stand ye here all the day idle? They say unto him; Because no man hath hired us. He saith unto them; Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive. So when even was come, the lord of the vineyard saith unto his steward; Call the labourers, and give them *their* hire, beginning from the last, unto the first. And when they came that *were hired* about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received *it*, they murmured against the good man of the house, saying; These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said; Friend, I do thee no wrong; didst not thou agree with me for a penny? Take *that* thine *is*, and go thy way. I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? is thine eye evil because I am good? So the last shall be first; and the first, last. For many be called, but few chosen.

And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them; Be-

hold, we go up to Jerusalem, and the Son of man shall be betrayed unto the chief priests and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him*; and the third day he shall rise again.

Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him. And he said unto her; What wilt thou? She saith unto him; Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom. But Jesus answered and said; Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of? They say unto him; We are able. And he saith unto them; Ye shall drink indeed of my cup; but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.—And when the ten heard *it*, they were moved with indignation against the two brethren. But Jesus called them unto him, and said; Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. It shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

And as they departed from Jericho, a great multitude followed him. And behold, two blind men, sitting by the way side, when they heard that Jesus passed by, cried out, saying; Have mercy on us, O Lord, thou Son of David! And the multitude rebuked them, because they should hold their peace. But they cried the more, saying; Have mercy on us, O Lord, *thou* Son of David! And Jesus stood still, and called them, and said; What will ye that I shall do unto you? They say unto him; Lord, that our eyes may be opened. So Jesus had compassion *on them*, and touched their

eyes ; and immediately their eyes received sight ; and they followed him.

And when they drew nigh unto Jerusalem, and were 21
 come to Bethphage, unto the Mount of Olives, then
 sent Jesus two disciples, saying unto them ; Go into 2
 the village over against you, and straightway ye shall
 find an ass tied, and a colt with her ; loose *them*, and
 bring *them* unto me. And if any *man* say aught unto 3
 you, ye shall say ; The Lord hath need of them ; and
 straightway he will send them. All this was done, that 4
 it might be fulfilled which was spoken by the prophet,
 saying ; “ Tell ye the daughter of Sion ; Behold, thy 5
 King cometh unto thee, meek, and sitting upon an ass,
 and a colt the foal of an ass.” And the disciples 6
 went, and did as Jesus commanded them, and brought 7
 the ass, and the colt, and put on them their clothes ;
 and he sat thereon. And a very great multitude spread 8
 their garments in the way ; others cut down branches
 from the trees, and strawed *them* in the way. And the 9
 multitudes that went before, and that followed, cried,
 saying ; Hosanna to the Son of David ; blessed is he
 that cometh in the name of the Lord ; Hosanna in the
 highest !—And when he was come into Jerusalem, 10
 all the city was moved, saying ; Who is this ? And the 11
 multitude said ; This is Jesus the prophet, of Nazareth
 of Galilee. And Jesus went into the temple of God, 12
 and cast out all them that sold and bought in the tem-
 ple, and overthrew the tables of the money-changers,
 and the seats of them that sold doves ; and said unto 13
 them ; It is written ; “ My house shall be called the
 house of prayer ; but ye have made it a den of thieves.”
 And the blind and the lame came to him in the temple, 14
 and he healed them. And when the chief priests and 15
 scribes saw the wonderful things that he did, and the
 children crying in the temple, and saying ; Hosanna to
 the Son of David ! they were sore displeased, and said 16
 unto him ; Hearest thou what these say ? And Jesus
 saith unto them ; Yea ; have ye never read ; “ Out of

17 the mouth of babes and sucklings thou hast perfected praise?" And he left them, and went out of the city into Bethany, and he lodged there.

18 Now in the morning, as he returned into the city,
19 he hungered. And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only; and said unto it; Let no fruit grow on thee henceforward for ever. And presently the fig-tree
20 withered away. And when the disciples saw it, they marvelled, saying; How soon is the fig-tree withered
21 away! Jesus answered and said unto them; Verily I say unto you, if ye have faith, and doubt not, ye shall not only do this *which is done* to the fig-tree, but also, if ye shall say unto this mountain; Be thou removed,
22 and be thou cast into the sea; it shall be done. And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said; By what authority doest thou these things? and who gave thee this authority?
24 And Jesus answered and said unto them; I also will ask you one thing; which if ye tell me, I in like wise
25 will tell you by what authority I do these things; The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying; If we shall say, from heaven; he will say unto us; Why
26 did ye not then believe him? But if we shall say, of men; we fear the people; for all hold John as a prophet. And they answered Jesus, and said; We cannot
27 tell. And he said unto them; Neither tell I you by what authority I do these things.—But what think ye? A *certain* man had two sons; and he came to the first, and said; Son, go work to-day in my vineyard.
28 He answered and said; I will not; but afterward he repented, and went. And he came to the other and said likewise. And he answered and said; I go, sir;
29 and went not. Whether of them twain did the will of his father? They say unto him; The first. Jesus saith

unto them ; Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not ; but the publicans and the harlots believed him ; and ye, when ye had seen it, repented not afterward, that ye might believe him.—
Hear another parable ; There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower ; and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first ; and they did unto them likewise. But last of all he sent unto them his son, saying ; They will reverence my son. But when the husbandmen saw the son, they said among themselves ; This is the heir ; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast *him* out of the vineyard, and slew *him*. When the lord, therefore, of the vineyard cometh, what will he do unto those husbandmen ? They say unto him ; He will miserably destroy those wicked men ; and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them ; Did ye never read in the scriptures ; “ The stone which the builders rejected, the same is become the head of the corner ; this is the Lord’s doing, and it is marvellous in our eyes ? ” Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken ; but on whomsoever it shall fall, it will grind him to powder.—And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude ; because they took him for a prophet.—And Jesus answered and spake

2 unto them again by parables, and said ; The kingdom
of heaven is like unto a certain king, which made a
3 marriage for his son, and sent forth his servants to call
them that were bidden to the wedding ; and they would
4 not come. Again, he sent forth other servants, saying ;
Tell them which are bidden ; Behold, I have prepared
my dinner ; my oxen and *my* fatlings *are* killed, and all
5 things *are* ready ; come unto the marriage, But they
made light of *it*, and went their ways ; one to his farm,
6 another to his merchandise. And the remnant took
his servants, and entreated *them* spitefully, and slew
7 *them*. But when the king heard *thereof*, he was wroth ;
and he sent forth his armies, and destroyed those mur-
8 derers, and burned up their city. Then saith he to
his servants ; The wedding is ready, but they which
9 were bidden were not worthy. Go ye therefore into
the high ways, and as many as ye shall find, bid to the
10 marriage. So those servants went out into the *high*-
ways, and gathered together all, as many as they found,
both bad and good ; and the wedding was furnished
11 with guests. And when the king came in to see
the guests, he saw there a man which had not on a
12 wedding garment ; and he saith unto him ; Friend, how
camest thou in hither, not having a wedding garment ?
13 And he was speechless. Then said the king to the
servants ; Bind him hand and foot, and take him away,
and cast *him* into outer darkness ; there shall be weep-
14 ing and gnashing of teeth. For many are called, but
few *are* chosen.

15 Then went the Pharisees, and took counsel how they
16 might entangle him in *his* talk. And they sent out unto
him their disciples with the Herodians, saying ; Master,
we know that thou art true, and teachest the way of
God in truth, neither carest thou for any *man* ; for
17 thou regardest not the person of men. Tell us, there-
fore, what thinkest thou ? is it lawful to give tribute
18 unto Cesar, or not ? But Jesus perceived their wicked-
ness, and said ; Why tempt ye me, ye hypocrites ?
19 Shew me the tribute money. And they brought unto

him a penny. And he saith unto them ; Whose is this 20
 image and superscription ? They say unto him ; Cesar's. 21
 Then saith he unto them ; Render therefore unto Cesar
 the things which are Cesar's ; and unto God the things 22
 that are God's. When they had heard *these words*, 23
 they marvelled ; and left him, and went their way.

The same day came to him the Sadducees, which 23
 say that there is no resurrection ; and asked him, say- 24
 ing ; Master, Moses said ; " If a man die having no
 children, his brother shall marry his wife, and raise up 25
 seed unto his brother." Now there were with us seven
 brethren ; and the first, when he had married a wife,
 deceased ; and, having no issue, left his wife unto his 26
 brother. Likewise the second also, and the third, unto 26
 the seventh. And last of all the woman died also. 27
 Therefore, in the resurrection, whose wife shall she 28
 be of the seven ? for they all had her. Jesus answer- 29
 ed and said unto them ; Ye do err, not knowing the
 scriptures, nor the power of God. For in the resur- 30
 rection they neither marry, nor are given in marriage,
 but are as the angels of God in heaven. But as touch- 31
 ing the resurrection of the dead, have ye not read that
 which was spoken unto you by God, saying ; " I am 32
 the God of Abraham, and the God of Isaac, and the
 God of Jacob ?" God is not the God of the dead, but 33
 of the living. And when the multitude heard *this*, 33
 they were astonished at his doctrine.

But when the Pharisees had heard that he had put 34
 the Sadducees to silence, they were gathered together ;
 then one of them, *which was* a lawyer, asked *him* a 35
 question, tempting him, and saying ; Master, which is 36
 the great commandment in the law ? Jesus said unto 37
 him ; " Thou shalt love the Lord thy God with all thy
 heart, and with all thy soul, and with all thy mind."
 This is the first and great commandment. And the 38
 second is like unto it ; " Thou shalt love thy neighbour
 as thyself." On these two commandments hang all the 40
 law and the prophets.

While the Pharisees were gathered together, Jesus 41

22 asked them, saying; What think ye of Christ? whose son is he? They say unto him; *The son* of David. He saith unto them; How then doth David in spirit call him Lord? saying; "The Lord said unto my Lord; Sit thou on my right hand, till I make thine enemies thy footstool." If David then call him Lord, how is he his son? And no man was able to answer him a word; neither durst any man, from that day forth, ask him any more questions.

23 Then spake Jesus to the multitude, and to his disciples, saying; The scribes and the Pharisees sit in Moses' seat. All, therefore, whatsoever they bid you observe, *that* observe and do; but do not ye after their works; for they say, and do not. For they bind heavy burdens, and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers. But all their works they do for to be seen of men. They make broad their phylacteries, and enlarge the borders of their garments; and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men Rabbi, Rabbi. But be not ye called Rabbi; for one is your Master; and all ye are brethren. And call no *man* your father upon the earth; for one is your Father, which is in heaven. Neither be ye called masters; for one is your Master, *even* Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted.—But wo unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer; therefore ye shall receive the greater damnation. Wo unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go *in yourselves*, neither suffer ye them that are entering to go in. Wo unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the

child of hell than yourselves. Wo unto you, ye blind 16
 guides, which say; Whosoever shall swear by the tem-
 ple; it is nothing; but whosoever shall swear by the
 gold of the temple, he is a debtor. Ye fools, and blind! 17
 for whether is greater? the gold, or the temple that
 sanctifieth the gold? And; Whosoever shall swear by 18
 the altar, it is nothing; but whosoever sweareth by the
 gift that is upon it, he is guilty. Ye fools, and blind! 19
 for whether is greater? the gift, or the altar that sanc-
 tifieth the gift? Whoso, therefore, shall swear by the 20
 altar, sweareth by it, and by all things thereon; and 21
 whoso shall swear by the temple, sweareth by it, and
 by him that dwelleth therein; and he that shall swear 22
 by heaven, sweareth by the throne of God, and by him
 that sitteth thereon. Wo unto you, scribes and Phari- 23
 sees, hypocrites! for ye pay tithe of mint, and anise,
 and cummin; and have omitted the weightier *matters*
 of the law, judgment, mercy, and faith. But these
 ought ye to have done, and not to leave the other un-
 done. Ye blind guides! which strain at a gnat, and 24
 swallow a camel. Wo unto you, scribes and Pharisees, 25
 hypocrites! for ye make clean the outside of the cup
 and of the platter, but within they are full of extortion
 and unrighteousness. Thou blind Pharisee! cleanse 26
 first that *which is* within the cup and platter, that the
 outside of them may be clean also. Wo unto you, 27
 scribes and Pharisees, hypocrites! for ye are like unto
 whited sepulchres, which indeed appear beautiful out-
 ward, but are within full of dead *men's* bones, and of
 all uncleanness. Even so ye also outwardly appear 28
 righteous unto men, but within ye are full of hypocrisy
 and iniquity. Wo unto you, scribes and Pharisees, 29
 hypocrites! because ye build the tombs of the prophets,
 and garnish the sepulchres of the righteous, and say; 30
 If we had been in the days of our fathers, we would
 not have been partakers with them in the blood of the
 prophets. Wherefore ye be witnesses unto yourselves, 31
 that ye are the children of them which killed the prophets.
 Fill ye up then the measure of your fathers. Ye ser- 32 33

pents, ye generation of vipers! how can ye escape the
 24 damnation of hell? Wherefore, behold, I send unto
 you prophets, and wise men, and scribes; and *some*
 of them ye shall kill and crucify, and *some* of them shall
 ye scourge in your synagogues, and persecute *them*
 25 from city to city; that upon you may come all the
 righteous blood, shed upon the earth, from the blood
 of righteous Abel unto the blood of Zacharias, son of
 Barachias, whom ye slew between the temple and the
 26 altar. Verily I say unto you, that all these things shall
 come upon this generation.

27 O Jerusalem, Jerusalem, *thou* that killest the prophets,
 and stonest them which are sent unto thee; how often
 would I have gathered thy children together, even as a
 hen gathereth her chickens under *her* wings! and ye
 28 would not. Behold, your house is left unto you deso-
 29 late. For I say unto you; Ye shall not see me hence-
 forth, till ye shall say; Blessed is he that cometh in
 the name of the Lord.

24 And Jesus went out, and departed from the temple; and his disciples came to *him*, for to shew him the
 2 buildings of the temple. And Jesus said unto them; See ye not all these things? verily I say unto you, there
 shall not be left here one stone upon another, that shall
 3 not be thrown down.—And as he sat upon the Mount of Olives, the disciples came unto him privately, saying;
 Tell us, when shall these things be? and what *shall be*
 the sign of thy coming, and of the end of the world?
 4 And Jesus answered and said unto them; Take heed
 5 that no man deceive you. For many shall come in
 my name, saying; I am Christ; and shall deceive many.
 6 And ye shall hear of wars, and rumours of wars; see
 that ye be not troubled; for all *these things* must come
 7 to pass; but the end is not yet. For nation shall rise
 against nation, and kingdom against kingdom; and there
 shall be famines, and pestilences, and earthquakes, in
 8 divers places. All these *are* the beginning of sorrows.
 9 Then shall they deliver you up to be afflicted, and shall
 kill you; and ye shall be hated of all nations for my

name's sake. And then shall many be offended ; and 10
shall betray one another, and shall hate one another.
And many false prophets shall rise, and shall deceive 11
many. And because iniquity shall abound, the love 12
of many shall wax cold. But he that shall endure unto 13
the end, the same shall be saved. And this gospel of 14
the kingdom shall be preached in all the world for a
witness unto all nations ; and then shall the end come.
—When ye, therefore, shall see the abomination of 15
desolation, spoken of by Daniel the prophet, stand in
the holy place ; (whoso readeth, let him understand ;) 16
then let them which be in Judea flee into the moun- 17
tains ; let him which is on the house-top not come down 18
to take the things in his house ; neither let him which 19
is in the field return back to take his clothes. And
wo unto them that are with child, and to them that give 20
suck, in those days ! But pray ye, that your flight be 21
not in the winter, neither on the sabbath-day. For
then shall be great tribulation, such as was not since 22
the beginning of the world to this time, no, nor ever
shall be. And except those days should be shortened, 23
there should no flesh be saved ; but for the elect's
sake those days shall be shortened. Then if any man 24
shall say unto you ; Lo, here is Christ, or there ; be-
lieve *it* not. For there shall arise false Christs, and 25
false prophets, and shall shew great signs and wonders,
insomuch that, if *it were* possible, they shall deceive 26
the very elect. Behold, I have told you before. Where-
fore if they shall say unto you ; Behold, he is in the 27
desert ; go not forth ; Behold, *he is* in the secret cham-
bers ; believe *it* not. For as the lightning cometh out 28
of the east, and shineth even unto the west, so shall
also the coming of the Son of man be. For whereso- 29
ever the carcass is, there will the eagles be gathered
together.—Immediately after the tribulation of those 30
days shall the sun be darkened, and the moon shall not
give her light, and the stars shall fall from heaven, and
the powers of the heavens shall be shaken. And then 31
shall appear the sign of the Son of man in heaven ; and

then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other.—Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors. Verily I say unto you, this generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away; but my words shall not pass away.—But of that day and hour knoweth no *man*, no, not the angels of heaven, but the Father only. But as the days of Noe *were*, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not, until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two *women shall be* grinding at the mill; the one shall be taken, and the other left. Watch, therefore, for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season; Blessed is that servant whom his lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart; My lord delayeth his coming; and shall begin to smite *his* fellow-servants, and shall eat and drink with the drunken; the lord of that servant shall come in a day when he looketh

not for *him*, and in an hour that he is not ware of; and shall cut him *under*, and appoint *him* his portion with the hypocrites; there shall be weeping and gnashing of teeth.—Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five *were* foolish. They that *were* foolish took their lamps, and took no oil with them. But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered, and slept. And at midnight there was a cry made; Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise; Give us of your oil, for our lamps are gone out. But the wise answered, saying; *Not so*; lest there be not enough for us and you; go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterwards came also the other virgins, saying; Lord, Lord, open to us. But he answered and said; Verily I say unto you, I know you not. Watch, therefore, for ye know neither the day nor the hour.—For *the kingdom of heaven is* as a man travelling into a far country, who called his own servants, and delivered unto them his goods; and unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made *them* other five talents. And likewise he that *had received* two, he also gained other two. But he that had received one, went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents, came and brought other five talents, saying; Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more. His Lord said unto

him ; Well done, *thou* good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things ; enter thou into the joy of thy lord. He also that had received two talents came and said ; Lord, thou deliveredst unto me two talents ; behold, I have gained two other talents beside them. His lord said unto him ; Well done, good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things ; enter thou into the joy of thy lord. Then he which had received the one talent came and said ; Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed ; and I was afraid, and went and hid thy talent in the earth ; lo, *there* thou hast *that is* thine. His lord answered and said unto him ; *Thou* wicked and slothful servant, didst thou know that I reap where I sowed not, and gather where I have not strawed ? Thou oughtest therefore to have put my money to the exchangers ; and *then* at my coming I should have received mine own with usury. Take therefore the talent from him, and give *it* unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance ; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness ; there shall be weeping and gnashing of teeth.

When the Son of man shall come in his glory, and all the angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations ; and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats ; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand ; Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat ; I was thirsty, and ye gave me drink ; I was a stranger, and ye took me in ; naked, and ye clothed

me ; I was sick, and ye visited me ; I was in prison, and ye came unto me. Then shall the righteous answer him, saying ; Lord, when saw we thee an hungered, and fed *thee* ? or thirsty, and gave *thee* drink ? when saw we thee a stranger, and took *thee* in ? or naked, and clothed *thee* ? or when saw we thee sick, or in prison, and came unto thee ? And the King shall answer and say unto them ; Verily I say unto you, inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. Then shall he say also unto them on the left hand ; Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was an hungered, and ye gave me no meat ; I was thirsty, and ye gave me no drink ; I was a stranger, and ye took me not in ; naked, and ye clothed me not ; sick, and in prison, and ye visited me not. Then shall they also answer, saying ; Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee ? Then shall he answer them, saying ; Verily I say unto you, inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. And these shall go away into everlasting punishment ; but the righteous into life eternal.

And it came to pass, when Jesus had finished all these sayings, he said unto his disciples ; Ye know that after two days is *the feast of the passover* ; and the Son of man is betrayed to be crucified.

Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas ; and consulted that they might take Jesus by subtilty, and kill *him*. But they said ; Not on the feast *day*, lest there be an uproar among the people.

Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster box of very precious ointment, and poured *it* on his head as he sat *at meat*. But when his disciples saw *it*, they had indignation, saying ; To what

9 purpose is this waste? For this ointment might have
10 been sold for much, and given to the poor. When
Jesus understood it, he said unto them; Why trouble
ye the woman? for she hath wrought a good work
11 upon me. For ye have the poor always with you;
12 but me ye have not always. For in that she hath poured
this ointment on my body, she did it for my burial.
13 Verily I say unto you, wheresoever this gospel shall be
preached in the whole world, there shall also this, that
this woman hath done, be told for a memorial of her.

14 Then one of the twelve, called Judas Iscariot, went
15 unto the chief priests, and said unto them; What will
ye give me, and I will deliver him unto you? And they
16 covenanted with him for thirty pieces of silver. And
from that time he sought opportunity to betray him.

17 Now the first day of the feast of unleavened bread
the disciples came to Jesus, saying unto him; Where
wilt thou that we prepare for thee to eat the passover?
18 And he said; Go into the city to such a man, and say
unto him; The Master saith; My time is at hand; I
will keep the passover at thy house with my disciples.
19 And the disciples did as Jesus had appointed them;
20 and they made ready the passover. Now when the
21 even was come, he sat down with the twelve.—And
as they did eat, he said; Verily I say unto you, that
22 one of you shall betray me. And they were exceeding
sorrowful, and began every one of them to say unto
23 him; Lord, is it I? And he answered and said; He
that dippeth his hand with me in the dish, the same
24 shall betray me. The Son of man goeth, as it is written
of him; but wo unto that man by whom the Son of
25 man is betrayed! it had been good for that man if he
had not been born. Then Judas, which betrayed him,
answered and said; Master, is it I? He said unto him;
26 Thou hast said.—And, as they were eating, Jesus
took bread, and blessed it, and brake it, and gave it to
the disciples, and said; Take, eat; this is my body.
27 And he took the cup, and gave thanks, and gave it to
28 them, saying; Drink ye all of it; for this is my blood

of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. 29

And when they had sung an hymn, they went out into the Mount of Olives. Then saith Jesus unto them; All ye shall be offended because of me this night; for it is written; "I will smite the Shepherd, and the sheep of the flock shall be scattered abroad." But after I am risen again, I will go before you into Galilee. Peter answered and said unto him; Though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him; Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice. Peter said unto him; Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples. 30 31 32 33 34 35

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples; Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them; My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying; O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter; What! could ye not watch with me one hour? Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying; O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again; (for their eyes were heavy;) and he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them; Are ye sleeping on now, and taking your 36 37 38 39 40 41 42 43 44 45

rest? behold, the hour is at hand, and the Son of man
 46 is betrayed into the hands of sinners. Rise, let us be
 going; behold, he is at hand that doth betray me.

47 And while he yet spake, lo, Judas, one of the twelve,
 came, and with him a great multitude with swords and
 staves, from the chief priests and elders of the people.
 48 Now he that betrayed him gave them a sign, saying;
 Whomsoever I shall kiss, that same is he; hold him
 49 fast. And forthwith he came to Jesus, and said; Hail,
 50 Master; and kissed him. And Jesus said unto him;
 Friend, wherefore art thou come? Then came they
 51 and laid hands on Jesus, and took him.—And, be-
 hold, one of them which were with Jesus stretched out
 his hand, and drew his sword; and struck a servant of
 52 the high priest, and smote off his ear. Then said Jesus
 unto him; Put up again thy sword into his place; for
 all they that take the sword shall perish with the sword.
 53 Thinkest thou that I cannot now pray to my Father,
 and he shall presently give me more than twelve le-
 54 gions of angels? But how then shall the scriptures be
 55 fulfilled? for thus it must be.—In that same hour
 said Jesus to the multitudes; Ye are come out as
 against a thief, with swords and staves for to take me;
 I sat daily with you teaching in the temple, and ye laid
 56 no hold on me; but all this was done, that the scrip-
 tures of the prophets might be fulfilled. Then all the
 disciples forsook him, and fled.

57 And they that had laid hold on Jesus led *him* away
 to Caiaphas the high priest, where the scribes and the
 58 elders were assembled. But Peter followed him afar
 off, unto the high priest's palace; and went in, and sat
 59 with the servants to see the end. Now the chief priests
 and elders, and all the council, sought false witness
 60 against Jesus, to put him to death. But they found
 none, though many false witnesses came. At the last
 61 came two false witnesses, and said; This *fellow* said;
 I am able to destroy the temple of God, and to build it
 62 in three days. And the high priest arose, and said unto
 him; Answerest thou nothing? what *is it which* these

witness against thee? But Jesus held his peace. And 63
 the high priest answered and said unto him; I adjure
 thee, by the living God, that thou tell us whether thou
 be the Christ, the Son of God. Jesus saith unto him; 64
 Thou hast said. Nevertheless I say unto you, here-
 after shall ye see the Son of man sitting on the right
 hand of power, and coming in the clouds of heaven.
 Then the high priest rent his clothes, saying; He hath 65
 spoken blasphemy; what further need have we of wit-
 nesses? behold, now ye have heard his blasphemy.
 What think ye? They answered and said; He is guilty 66
 of death. Then did they spit in his face, and buffeted 67
 him; and others smote *him* with the palms of their
 hands, saying; Prophecy unto us, thou Christ, who is 68
 he that smote thee?

Now Peter sat without in the palace. And a dam- 69
 sel came unto him, saying; Thou also wast with Jesus
 of Galilee. But he denied before them all, saying; I 70
 know not what thou sayest. And when he was gone
 out into the porch, another *maid* saw him, and said unto 71
 them that were there; This *fellow* was also with Jesus
 of Nazareth. And again he denied with an oath; I do 72
 not know the man. And after a while came unto him 73
 they that stood by, and said to Peter; Surely thou
 also art *one* of them; for thy speech bewrayeth thee.
 Then began he to curse and to swear, *saying*; I know 74
 not the man. And immediately the cock crew. And 75
 Peter remembered the words of Jesus, which said unto
 him; Before the cock crew, thou shalt deny me thrice.
 And he went out, and wept bitterly.

. When the morning was come, all the chief priests 27
 and elders of the people took counsel against Jesus, to
 put him to death. And when they had bound him, 2
 they led *him* away, and delivered him to Pontius Pilate
 the governor.

Then Judas, which had betrayed him, when he saw 3
 that he was condemned, repented himself, and brought
 again the thirty pieces of silver to the chief priests and
 elders, saying; I have sinned in that I have betrayed 4

the innocent blood. And they said; What *is that* to us? see thou *to that*. And he cast down the pieces of silver in the temple, and departed; and went and hanged himself.—And the chief priests took the silver pieces, and said; It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, the field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying; “And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field; as the Lord appointed me.”

And Jesus stood before the governor; and the governor asked him, saying; Art thou the king of the Jews? And Jesus said unto him; Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him; Hearest thou not how many things they witness against thee? And he answered him to never a word; inso-much that the governor marvelled greatly. Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore, when they were gathered together, Pilate said unto them; Whom will ye that I release unto you? Barabbas? or Jesus, which is called Christ? For he knew that for envy they had delivered him.—When he was set down on the judgment-seat, his wife sent unto him, saying; Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him.—But the chief priests and elders persuaded the multitude, that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them; Whether of the twain will ye that I release unto you? They said; Barabbas. Pilate said unto them; What shall I do then with Jesus, which is called Christ? *They* all said unto him; Let him be

crucified. And the governor said; Why? what evil 23
 hath he done? But they cried out the more, saying;
 Let him be crucified. When Pilate saw that he could 24
 prevail nothing, but *that* rather a tumult was made, he
 took water, and washed *his* hands before the multitude,
 saying; I am innocent of the blood of this just person;
 see ye *to it*. Then answered all the people, and said; 25
 His blood *be* on us, and on our children. Then released 26
 he Barabbas unto them; and when he had scourged
 Jesus, he delivered *him* to be crucified.—Then the 27
 soldiers of the governor took Jesus into the common
 hall, and gathered unto him the whole band of *soldiers*.
 And they stripped him, and put on him a scarlet robe. 28
 And when they had platted a crown of thorns, they put 29
it upon his head, and a reed in his right hand; and
 they bowed the knee before him, and mocked him,
 saying; Hail, King of the Jews! And they spit upon 30
 him, and took the reed and smote him on the head.
 And after that they had mocked him, they took the 31
 robe off from him, and put his own raiment on him;
 and led him away to crucify *him*.

And as they came out, they found a man of Cyrene, 32
 Simon by name; him they compelled to bear his cross.
 And when they were come unto a place called Golgo- 33
 tha, that is to say, a place of a skull, they gave him 34
 vinegar to drink mingled with gall; and when he had
 tasted *thereof*, he would not drink. And they cruci- 35
 fied him, and parted his garments, casting lots. And 36
 sitting down, they watched him there. And they set 37
 up over his head his accusation written; "THIS IS
 JESUS THE KING OF THE JEWS." Then 38
 were there two thieves crucified with him; one on the 39
 right hand, and another on the left.—And they that 40
 passed by, reviled him, wagging their heads, and say-
 ing; Thou that destroyest the temple, and buildest *it*
 in three days, save thyself; if thou be the Son of God,
 come down from the cross. Likewise also the chief 41
 priests, mocking *him*, with the scribes and elders, said;
 He saved others, himself he cannot save; if he be the 42

King of Israel, let him now come down from the cross,
43 and we will believe him. He trusted in God; let him
deliver him now, if he will have him; for he said; I
44 am the Son of God. The thieves also which were
45 crucified with him, cast the same in his teeth.—Now
from the sixth hour there was darkness over all the land,
46 unto the ninth hour. And about the ninth hour Jesus
cried with a loud voice, saying; Eli, Eli, lama sabach-
thani? that is to say; My God, my God; why hast thou
47 forsaken me? Some of them that stood there, when they
48 heard *that*, said; This *man* calleth for Elias. And
straightway one of them ran, and took a sponge, and
filled it with vinegar, and put it on a reed, and gave
49 him to drink. The rest said; Let be; let us see
50 whether Elias will come to save him.—Jesus, when
he had cried again with a loud voice, yielded up the
51 ghost.—And, behold, the veil of the temple was rent
in twain from the top to the bottom; and the earth did
52 quake, and the rocks rent, and the graves were opened;
53 and many bodies of the saints which slept, arose, and
came out of the graves, and went into the holy city
54 after his resurrection, and appeared unto many. Now
when the centurion, and they that were with him watch-
ing Jesus, saw the earthquake, and those things that
were done, they feared greatly, saying; Truly this was
55 the Son of God.—And many women were there,
beholding afar off; which followed Jesus from Galilee,
56 ministering unto him; among which was Mary Magda-
lene, and Mary the mother of James and Joses, and the
mother of Zebedee's children.

57 When the even was come, there came a rich man
of Arimathea, named Joseph, who also himself was
58 Jesus' disciple. He went to Pilate, and begged the
body of Jesus. Then Pilate commanded the body to
59 be delivered. And when Joseph had taken the body,
60 he wrapped it in a clean linen cloth, and laid it in his own
new tomb, which he had hewn out in the rock; and
he rolled a great stone to the door of the sepulchre,

and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. 61

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying; Sir, we remember that that deceiver said, while he was yet alive; After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come and steal him away, and say unto the people; He is risen from the dead; so the last error shall be worse than the first. Pilate said unto them; Ye have a watch; go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch. 62 63 64 65 66

In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre. And, behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women; Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him; lo, I have told you. And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying; All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them; Be not afraid; go tell my brethren that they go into Galilee, and there shall they see me. 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66

Now when they were going, behold, some of the 11

ACCORDING TO MARK.

12 watch came into the city, and shewed unto the chief
 13 priests all the things that were done. And when they
 were assembled with the elders, and had taken counsel,
 14 they gave large money unto the soldiers, saying ; Say
 ye, his disciples came by night, and stole him *away*,
 15 while we slept. And if this come to the governor's
 ears, we will persuade him, and secure you. So they
 took the money, and did as they were taught. And
 this saying is commonly reported among the Jews until
 this day.

16 Then the eleven disciples went away into Galilee,
 into a mountain, where Jesus had appointed them.
 17 And when they saw him, they worshipped him ; but
 18 some doubted. And Jesus came and spake unto them,
 saying ; All power is given unto me in heaven and in
 19 earth. Go ye, and teach all nations, baptizing them
 in the name of the Father, and of the Son, and of the
 20 Holy Ghost ; teaching them to observe all things, what-
 soever I have commanded you. And, lo, I am with
 you *alway*. *even* unto the end of the world.

THE

GOSPEL

ACCORDING TO MARK.

THE beginning of the gospel of Jesus Christ, the
 2 Son of God. As it is written in Esaias the prophet ;
 " Behold, I send my messenger before thy face, which
 3 shall prepare thy way ; The voice of one crying in the
 wilderness ; Prepare ye the way of the Lord, make his

paths straight;" John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and all they of Jerusalem; and were baptized of him in the river of Jordan, confessing their sins. And John was clothed with camel's hair, and with a girdle of a skin about his loins, and he did eat locusts and wild honey. And he preached, saying; There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water; but he shall baptize you with the Holy Ghost.

And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit, like a dove, descending upon him. And there came a voice from heaven, *saying*; "Thou art my beloved Son, in whom I am well pleased."

And immediately the Spirit driveth him into the wilderness. And he was in the wilderness forty days, tempted of Satan, and was with the wild beasts; and the angels ministered unto him.

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying; The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel.—Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother, casting a net into the sea; for they were fishers. And Jesus said unto them; Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed him. And when he had gone a little farther thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets; and straightway he called them. And they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum ; and straightway on
the sabbath-day he entered into the synagogue, and
22 taught. And they were astonished at his doctrine ;
for he taught them as one that had authority, and not
23 as the scribes.—And there was in their synagogue a
24 man with an unclean spirit, and he cried out, saying ;
Let us alone ; what have we to do with thee, thou
Jesus of Nazareth ? thou art come to destroy us ; I
25 know thee who thou art, the Holy One of God. And
Jesus rebuked him, saying ; Hold thy peace, and come
26 out of him. And when the unclean spirit had torn
him, and cried with a loud voice, he came out of him.
27 And they were all amazed, insomuch that they ques-
tioned among themselves, saying ; What thing is this ?
what new doctrine is this ? for with authority com-
mandeth he even the unclean spirits, and they do obey
28 him. And immediately his fame spread abroad through-
out all the region round about Galilee.

29 And forthwith, when they were come out of the
synagogue, they entered into the house of Simon and
30 Andrew, with James and John. But Simon's wife's
mother lay sick of a fever ; and anon they tell him of
31 her. And he came and took her by the hand, and lift
her up ; and immediately the fever left her ; and she
32 ministered unto them.—And at even, when the sun
did set, they brought unto him all that were diseased,
33 and them that were possessed with devils ; and all the
city was gathered together at the door. And he healed
many that were sick of divers diseases ; and cast out
34 many devils, and suffered not the devils to speak, be-
cause they knew him.—And in the morning, a great
while before day, rising up he went out, and departed
35 into a solitary place, and there prayed. And Simon
36 and they that were with him followed after him. And
when they had found him, they said unto him ; All
37 men seek for thee. And he said unto them ; Let us
go into the next towns, that I may preach there also ;
38 for therefore came I forth. And he preached in their
synagogues, throughout all Galilee, and cast out devils.

And there came a leper to him beseeching him, and kneeling down to him, and saying unto him ; If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him ; I will ; be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. And he straitly charged him, and forthwith sent him away, and saith unto him ; See thou say nothing to any man ; but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them. But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city ; but was without in desert places, and they came to him from every quarter.

And again he entered into Capernaum after *some* days ; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door ; and he preached the word unto them. And they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof, where he was ; and when they had broken *it* up, they let down the bed, wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy ; Son, thy sins be forgiven. But there were certain of the scribes sitting there, and reasoning in their hearts ; Why doth this *man* thus speak blasphemies ? who can forgive sins but God only ? And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them ; Why reason ye these things in your hearts ? Whether is it easier ? to say to the sick of the palsy ; Thy sins be forgiven ? or to say ; Arise, take up thy bed, and walk ? But that ye may know that the Son of man hath power on earth to forgive sins ; (he saith to the sick of the palsy ;) I say unto thee ; Arise, take

10 up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying; We never saw it on this fashion.

12 And he went forth again by the sea-side; and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi the son of Alpheus, sitting at the receipt of custom, and said unto him;

15 Follow me. And he arose and followed him. And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples; for there were many, and they fol-

16 lowed him. And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples; How is it that he eateth and drinketh with

17 publicans and sinners? When Jesus heard it, he saith unto them; They that are whole have no need of the physician, but they that are sick. I came not to call the righteous, but sinners.

18 And the disciples of John and the Pharisees used to fast; and they come and say unto him; Why do the disciples of John and of the Pharisees fast, but thy

19 disciples fast not? And Jesus said unto them; Can the children of the bride-chamber fast, while the bridegroom is with them? as long as they have the bride-

20 groom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away

21 from them, and then shall they fast in that day. No man seweth a piece of new cloth on an old garment; else the new piece that filled it up taketh away from

22 the old, and the rent is made worse. And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred; but new wine must be put into new bottles.

23 And it came to pass, that he went through the corn-fields on the sabbath-day, and his disciples began, as

they went, to pluck the ears of corn. And the Phari- 24
sees said unto him ; Behold, why do they on the sab-
bath-day that which is not lawful? And he said unto 25
them ; Have ye never read what David did, when he
had need, and was an hungered, he, and they that were
with him? how he went into the house of God in the 26
days of Abiathar the high priest, and did eat the shew-
bread, which is not lawful to eat, but for the priests,
and gave also to them which were with him? And he 27
said unto them ; The Sabbath was made for man, and
not man for the Sabbath. Therefore the Son of man 28
is Lord also of the Sabbath.

And he entered again into the synagogue ; and there 3
was a man there which had a withered hand ; and they
watched him, whether he would heal him on the sab- 3
bath-day, that they might accuse him. And he saith
unto the man which had the withered hand ; Stand 3
forth. And he saith unto them ; Is it lawful to do good
on the sabbath-days, or to do evil? to save life, or to 4
kill? But they held their peace. And when he had
looked round about on them with anger, being grieved 5
for the hardness of their hearts, he saith unto the man ;
Stretch forth thine hand. And he stretched it out ;
and his hand was restored. And the Pharisees went 6
forth, and straightway took counsel with the Herodians
against him, how they might destroy him.

But Jesus withdrew himself with his disciples to the 7
sea ; and a great multitude from Galilee followed him ;
and from Judea, and from Jerusalem, and from Idu- 8
mea, and *from* beyond Jordan, and they about Tyre
and Sidon, a great multitude, when they had heard
what great things he did, came unto him. And he 9
spake to his disciples, that a small ship should wait on
him because of the multitude, lest they should throng 10
him. For he had healed many, insomuch that they
pressed upon him, for to touch him, as many as had 11
plagues. And unclean spirits, when they saw him, fell
down before him, and cried, saying ; Thou art the Son

19 of God. And he straitly charged them that they should not make him known.

13 And he goeth up into a mountain, and calleth unto
14 him whom he would; and they came unto him. And
he ordained twelve, that they should be with him, and
15 that he might send them forth to preach, and to have
16 power to heal sicknesses, and to cast out devils. And
17 Simon he surnamed Peter; and James the *son* of
Zebedee, and John the brother of James; and he sur-
named them Boanerges, which is, the sons of thunder;
18 and Andrew, and Philip, and Bartholomew, and
Matthew, and Thomas, and James the *son* of Alpheus,
19 and Thaddeus, and Simon the zealot, and Judas Is-
cariot, which also betrayed him.

20 And they went into an house. And the multitude
cometh together again, so that they could not so much
21 as eat bread. And when his friends heard of *it*, they
went out to lay hold on him; for they said; He is be-
22 side himself. And the scribes, which came down from
Jerusalem, said; He hath Beelzebub; and; By the
23 prince of the devils casteth he out devils. And he
called them unto him, and said unto them in parables;
24 How can Satan cast out Satan? And if a kingdom be
25 divided against itself, that kingdom cannot stand; and
if an house be divided against itself, that house cannot
26 stand; and if Satan rise up against himself, and be
27 divided, he cannot stand, but hath an end. No man
can enter into a strong man's house, and spoil his goods,
except he will first bind the strong man; and then he
28 will spoil his house. Verily I say unto you, all sins
shall be forgiven unto the sons of men, and the blas-
29 phemies wherewith soever they shall blaspheme; but
he that shall blaspheme against the Holy Ghost hath
never forgiveness, but is in danger of eternal damna-
30 tion. Because they said; He hath an unclean spirit.

31 There came then his mother and his brethren; and,
32 standing without, sent unto him, calling him. And the
multitude sat about him; and they said unto him;
Behold, thy mother and thy brethren without seek for

thee. And he answered them, saying; Who is my 38
 mother, or my brethren? And he looked round about 34
 on them which sat about him, and said; Behold my
 mother and my brethren. For whosoever shall do the 35
 will of God, the same is my brother, and my sister, and
 mother.

And he began again to teach by the sea-side; and 4
 there was gathered unto him a great multitude, so that
 he entered into a ship, and sat in the sea; and the
 whole multitude was by the sea on the land. And he 2
 taught them many things by parables, and said unto
 them in his doctrine; Hearken; Behold, there went 3
 out a sower to sow. And it came to pass, as he sowed, 4
 some fell by the way-side; and the fowls came and
 devoured it up. And some fell on stony ground, where 5
 it had not much earth; and immediately it sprang up,
 because it had no depth of earth. But when the sun 6
 was up, it was scorched, and because it had no root, it
 withered away. And some fell among thorns; and 7
 the thorns grew up, and choked it, and it yielded no
 fruit. And other fell on good ground; and did yield 8
 fruit that sprang up and increased; and brought forth,
 some thirty, and some sixty, and some an hundred.
 And he said; He that hath ears to hear, let him hear. 9
 —And when he was alone, they that were about 10
 him, with the twelve, asked of him the parable. And 11
 he said unto them; Unto you it is given to know the
 mystery of the kingdom of God; but unto them that 12
 are without all *these* things are done in parables; that
 seeing they may see, and not perceive; and hearing 13
 they may hear, and not understand; lest at any time
 they should be converted, and *their* sins should be for-
 given them. And he said unto them; Know ye not 13
 this parable? and how then will ye know all parables?
 The sower soweth the word. And these are they by 14 15
 the way-side, where the word is sown, but when they
 have heard, Satan cometh immediately, and taketh
 away the word that was sown in their hearts. And 16
 these are they likewise which are sown on stony ground,

17 who, when they have heard the word, immediately receive it with gladness; and have no root in themselves, and so endure but for a time; afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. And others are they which are sown among thorns; these are they who hear the word, and the cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word; and it becometh unfruitful. And these are they which are sown on good ground, such as hear the word, and receive it; and bring forth fruit, some thirty fold, some sixty, and some an hundred.—

21 And he said unto them; Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. If any man have ears to hear, let him hear. And he said unto them; Take heed what ye hear. With what measure ye mete, it shall be measured to you. For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.—And he said;

27 So is the kingdom of God, as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.—And he said; Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? *It is* like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth; but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it.—And with many such parables spake he the word unto them, as they were able to hear it. But without a parable spake he

not unto them; and when they were alone, he expounded all things to his disciples.

And the same day, when the even was come, he saith unto them; Let us pass over unto the other side. And when they had sent away the multitude, they took him even as he was in the ship; and there were also with him other ships. And there arose a great storm of wind; and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow; and they awake him, and say unto him; Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea; Peace, be still. And the wind ceased, and there was a great calm. And he said unto them; Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another; What manner of man is this, that even the wind and the sea obey him?

And they came over unto the other side of the sea, into the country of the Gadarenes. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, who had *his* dwelling among the tombs; and no man could bind him, no, not with chains, because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any *man* tame him; and always, night and day, he was in the tombs, and in the mountains, crying, and cutting himself with stones. But when he saw Jesus afar off, he came, and worshipped him; and cried with a loud voice, and said; What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not. (For he said unto him; Come out of the man, *thou* unclean spirit.) And he asked him; What *is* thy name? And he saith to him; My name *is* Legion; for we are many. And he besought him much that he would not send them away out of the country. Now there was there, nigh unto the moun-

12 tain, a great herd of swine feeding. And the devils
besought him, saying ; Send us into the swine, that we
13 may enter into them. And forthwith Jesus gave them
leave. And the unclean spirits went out, and entered
into the swine ; and the herd ran violently down a steep
place into the sea ; they were about two thousand ;
14 and were choked in the sea. And they that fed them
fled, and told *it* in the city, and in the country. And
15 they went out to see what it was that was done. And
they come to Jesus, and see him that was possessed
with the devil, and had the legion, sitting, and clothed,
16 and in his right mind ; and they were afraid. And they
that saw *it* told them how it befell to him that was pos-
sessed with the devil, and *also* concerning the swine.
17 And they began to pray him to depart out of their
18 coasts. And when he was come into the ship, he that
had been possessed with the devil prayed him that he
19 might be with him. And he suffered him not, but saith
unto him ; Go home to thy friends, and tell them how
great things the Lord hath done for thee, and hath had
20 compassion on thee. And he departed, and began to
publish in Decapolis how great things Jesus had done
for him ; and all *men* did marvel.

21 And when Jesus was passed over again by ship unto
the other side, much people gathered unto him ; and
22 he was nigh unto the sea.—And, behold, there
cometh one of the rulers of the synagogue, Jairus by
23 name ; and when he saw him, he fell at his feet, and
besought him greatly, saying ; My little daughter lieth
at the point of death ; *I pray thee*, come and lay thy
hands on her, that she may be healed ; and she shall
24 live. And *Jesus* went with him ; and much people
25 followed him, and thronged him.—And a certain
26 woman, which had an issue of blood twelve years, and
had suffered many things of many physicians, and had
spent all that she had, and was nothing bettered, but
27 rather grew worse, when she had heard of Jesus, came
28 in the press behind, and touched his garment. (For
she said ; If I may touch but his clothes, I shall be

whole.) And straightway the fountain of her blood 29
was dried up; and she felt in *her* body that she was
healed of that plague. And Jesus immediately know- 30
ing in himself that virtue had gone out of him, turned
him about in the press, and said; Who touched my
clothes? And his disciples said unto him; Thou seest 31
the multitude thronging thee; and sayest thou; Who
touched me? And he looked round about to see her 32
that had done this thing. But the woman fearing and 33
trembling, knowing what was done in her, came and
fell down before him, and told him all the truth. And 34
he said unto her; Daughter, thy faith hath made thee
whole; go in peace, and be whole of thy plague.—
While he yet spake, there came from the ruler of the 35
synagogue's *house certain* which said; Thy daughter
is dead; why troublest thou the Master any further?
As soon as Jesus heard the word that was spoken, he 36
saith unto the ruler of the synagogue; Be not afraid,
only believe. And he suffered no man to follow him, 37
save Peter, and James, and John the brother of James.
And he cometh to the house of the ruler of the syna- 38
gogue, and seeth the tumult, and them that wept and
wailed greatly. And when he was come in, he saith 39
unto them; Why make ye this ado, and weep? the
damsel is not dead, but sleepeth. And they laughed 40
him to scorn. But when he had put them all out, he
taketh the father and the mother of the damsel, and
them that were with him, and entereth in where the
damsel was. And he took the damsel by the hand, 41
and said unto her; Talitha, cumi; which is, being in-
terpreted; Damsel, I say unto thee, arise. And straight- 42
way the damsel arose and walked; for she was *of the*
age of twelve years. And they were astonished with
a great astonishment. And he charged them straitly 43
that no man should know it; and commanded that
something should be given her to eat.

And he went out from thence, and came into his 6
own country; and his disciples follow him. And when 2
the sabbath-day was come, he began to teach in the

synagogue. And many hearing *him* were astonished, saying; From whence hath this man these things? and what wisdom is this which is given unto him? even
3 such mighty works are wrought by his hands. Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended
4 at him. But Jesus said unto them; A prophet is not without honour, but in his own country, and among his
5 own kin, and in his own house. And he could there do no mighty work, save that he laid his hand upon a
6 few sick folk, and healed *them*. And he marvelled because of their unbelief.

And he went around about the villages teaching.
7 And he calleth unto him the twelve, and began to send them forth by two and two; and gave them
8 power over unclean spirits, and commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse;
9 but *be* shod with sandals; and put not on two coats.
10 And he said unto them; In what place soever ye enter into an house, there abide till ye depart from that place.
11 And whosoever shall not receive you, nor hear you, when ye depart thence shake off the dust under your
12 feet for a testimony against them.—And they went
13 out, and preached that men should repent; and they cast out many devils, and anointed with oil many that were sick, and healed *them*.

14 And king Herod heard of *him*, (for his name was spread abroad,) and he said; That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. Others said; That
15 it is Elias. And others said; That it is a prophet, even as one of the prophets. But when Herod heard
16 *thereof*, he said; John, whom I beheaded, is risen from the dead.—For Herod himself had sent forth
17 and laid hold upon John, and bound him in prison, for Herodias' sake, his brother Philip's wife, for he had
18 married her. For John had said unto Herod; It is

not lawful for thee to have thy brother's wife. Therefore Herodias had a quarrel against him, and would have killed him ; but she could not. For Herod feared John, knowing that he was a just man and an holy ; and observed him ; and when he heard him, he did many things, and heard him gladly. And when a convenient day was come, that Herod on his birth day made a supper to his lords, high captains, and chief estates of Galilee ; and when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel ; Ask of me whatsoever thou wilt, and I will give *it* thee. And he sware unto her ; Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom. And she went forth, and said unto her mother ; What shall I ask ? And she said ; The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying ; I will that thou give me by and by in a charger the head of John the Baptist. And the king was exceeding sorry, *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought. And he went and beheaded him in the prison ; and brought his head in a charger, and gave it to the damsel ; and the damsel gave it to her mother. And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. And he said unto them ; Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going ; and they had no leisure so much as to eat. And they departed into a desert place by ship privately.—And *the people* saw them departing ; and many knew *him* ; and ran afoot thither out of all cities. And when he came out he saw much people, and was moved with compassion toward them, because they

ACCORDING TO MARK.

were as sheép, not having a shepherd; and he began
35 to teach them many things.—And when the day was
now far spent, his disciples came unto him, and said;
This is a desert place, and now the time is far passed;
36 send them away, that they may go into the country
round about, and into the villages; and buy themselves
37 bread; for they have nothing to eat. He answered
and said unto them; Give ye them to eat. And they
say unto him; Shall we go and buy two hundred pen-
38 nyworth of bread, and give them to eat? He saith unto
them; How many loaves have ye? go and see. And
when they knew, they say; Five, and two fishes.
39 And he commanded them to make all sit down by
40 companies upon the green grass. And they sat down
41 in ranks, by hundreds, and by fifties. And when he
had taken the five loaves and the two fishes, he looked
up to heaven, and blessed, and brake the loaves, and
gave *them* to his disciples to set before them; and the
42 two fishes divided he among them all. And they did
43 all eat, and were filled. And they took up twelve
44 baskets full of the fragments, and of the fishes. And
they that did eat of the loaves were five thousand
men.

45 And straightway he constrained his disciples to get
into the ship, and to go to the other side before unto
46 Bethsaida, while he sent away the people. And when he
had sent them away, he departed into a mountain to
47 pray.—And when even was come, the ship was in
48 the midst of the sea; and he alone on the land. And
he saw them toiling in rowing; for the wind was con-
trary unto them. And about the fourth watch of the
night he cometh unto them, walking upon the sea; and
49 would have passed by them. But when they saw him
walking upon the sea, they supposed it had been a
50 spirit, and cried out. For they all saw him, and were
troubled. And immediately he talked with them, and
saith unto them; Be of good cheer; it is I, be not
51 afraid. And he went up unto them into the ship; and
the wind ceased. And they were sore amazed in

themselves beyond measure, and wondered. For they 52
 considered not *the miracle* of the loaves; for their heart
 was hardened. And when they had passed over, they 53
 came into the land of Gennesaret; and drew to the
 shore.

And when they were come out of the ship, straight- 54
 way they knew him, and ran through that whole region 55
 round about, and began to carry about in beds those
 that were sick, where they heard he was. And with- 56
 ersoever he entered, into villages, or cities, or country,
 they laid the sick in the streets, and besought him that
 they might touch if it were but the border of his
 garment; and as many as touched him were made
 whole.

Then came together unto him the Pharisees, and 7
 certain of the scribes, which came from Jerusalem;
 and when they saw some of his disciples eat bread 2
 with defiled, that is to say, with unwashen hands; (for 3
 the Pharisees, and all the Jews, except they wash *their*
 hands oft, eat not, holding the tradition of the elders;
 and *when they come* from the market, except they wash, 4
 they eat not; and many other things there be which
 they have received to hold, *as* the washing of cups, and 5
 pots, and of brazen vessels, and tables;) then the
 Pharisees and scribes asked him; Why walk not thy 6
 disciples according to the tradition of the elders, but
 eat bread with defiled hands? He answered and said 6
 unto them; Well hath Esaias prophesied of you hypo-
 crites, as it is written; "This people honoureth me 7
 with *their* lips, but their heart is far from me. How-
 beit, in vain do they worship me, teaching *for* doctrines 7
 the commandments of men." For laying aside the
 commandment of God, ye hold the tradition of men, *as* 8
 the washing of pots and cups; and many other such
 like things ye do. And he said unto them; Full 9
 well ye reject the commandment of God, that ye may
 keep your own tradition. For Moses said; "Honour 10
 thy father and thy mother;" and; "Whoso curseth
 father or mother, let him die the death." But ye say; 11

If a man shall say to his father or mother ; *It is Cor-*
ban, (that is to say, a gift,) by whatsoever thou might-
 12 est be profited by me, *he shall be free* ; and ye suf-
 13 fer him no more to do ought for his father or his mother,
 14 making the word of God of none effect through your
 15 tradition, which ye have delivered ; and many such
 16 like things do ye.—And when he had called all the
 17 people unto him, he said unto them ; Hearken unto
 18 me every one *of you*, and understand. There is noth-
 19 ing from without a man, that entering into him, can
 20 defile him ; but the things which come out of him, those
 21 are they that defile the man. If any man have ears to
 22 hear, let him hear.—And when he was entered into
 23 the house from the people, his disciples asked him con-
 24 cerning the parable. And he saith unto them ; Are
 25 ye so without understanding also ? Do ye not perceive,
 26 that whatsoever thing from without entereth into the
 27 man, *it cannot defile him* ? because it entereth not into
 28 his heart, but into the belly ; and goeth out into the
 29 draught, purging all meats. And he said ; That which
 30 cometh out of the man, that defileth the man. For
 31 from within, out of the heart of men, proceed evil
 32 thoughts ; adulteries, fornications, murders, thefts,
 33 covetousness, wickedness, deceit, lasciviousness, an evil
 34 eye, blasphemy, pride, foolishness ; all these evil things
 35 come from within, and defile the man.

And from thence he arose, and went into the bor-
 36 ders of Tyre and Sidon ; and entered into a house, and
 37 would have no man know *it* ; but he could not be hid.
 38 For a *certain* woman, whose young daughter had an
 39 unclean spirit, heard of him, and came and fell at his
 40 feet ; (the woman was a Greek, a Syrophenician by
 41 nation ;) and she besought him that he would cast forth
 42 the devil out of her daughter. But Jesus said unto
 43 her ; Let the children first be filled ; for it is not meet
 44 to take the children's bread, and to cast *it* unto the
 45 dogs. And she answered and said unto him ; Yes,
 46 Lord ; yet the dogs under the table eat of the chil-
 47 dren's crumbs. And he said unto her ; For this say-

ing go thy way ; the devil is gone out of thy daughter.
 And when she was come to her house, she found the
 devil gone out, and her daughter laid upon the bed. 30

And again departing from the coasts of Tyre and
 Sidon, he came unto the sea of Galilee, through the
 midst of the coasts of Decapolis. And they bring unto
 him one that was deaf, and had an impediment in his
 speech, and they beseech him to put his hand upon
 him. And he took him aside from the multitude, and
 put his fingers into his ears, and he spit, and touched
 his tongue ; and looking up to heaven, he sighed, and
 saith unto him ; Ephphatha, that is, be opened. And
 straightway his ears were opened ; and the string of
 his tongue was loosed, and he spake plain. And he
 charged them that they should tell no man ; but the
 more he charged them, so much the more a great deal
 they published *it*. And they were beyond measure
 astonished, saying ; He hath done all things well ; he
 maketh both the deaf to hear, and the dumb to speak. 31
 32
 33
 34
 35
 36
 37

In those days, the multitude being very great, and
 having nothing to eat, he called his disciples unto him,
 and saith unto them ; I have compassion on the multi-
 tude ; because *it is* now three days *that* they have
 been with me, and they have nothing to eat. And if I
 send them away fasting to their own houses, they will
 faint by the way ; for divers of them came from far.
 And his disciples answered him ; From whence can a
 man satisfy these *men* with bread here in the wilder-
 ness ? And he asked them ; How many loaves have
 ye ? And they said ; Seven. And he commanded the
 people to sit down on the ground ; and he took the
 seven loaves, and gave thanks, and brake, and gave to
 his disciples to set before *them* ; and they did set *them*
 before the people. And they had a few small fishes ;
 and he blessed, and commanded to set them also be-
 fore *them*. So they did eat, and were filled ; and they
 took up of the broken *meat* that was left, seven baskets.
 And they that had eaten were about four thousand ;
 and he sent them away. 8
 2
 3
 4
 5
 6
 7
 8
 9

10 And straightway he entered into a ship with his dis-
 11 ciples, and came into the parts of Dalmanutha. And
 the Pharisees came forth, and began to question with
 him, seeking of him a sign from heaven, tempting him.
 12 And he sighed deeply in his spirit, and saith; Why
 doth this generation seek after a sign? Verily I say
 unto you, there shall no sign be given to this genera-
 13 tion. And he left them, and entering into the ship
 again, departed to the other side.

14 Now *the disciples* had forgotten to take bread, nei-
 ther had they in the ship with them more than one
 15 loaf. And he charged them, saying; Take heed, be-
 ware of the leaven of the Pharisees, and of the leaven
 16 of Herod. And they reasoned among themselves, say-
 17 ing; *It is* because we have no bread. And when Je-
 sus knew *it*, he saith unto them; Why reason ye, be-
 cause ye have no bread? Perceive ye not yet, neither
 18 understand? have ye your heart yet hardened? Having
 eyes, see ye not? and having ears, hear ye not? and
 19 do ye not remember? When I brake the five loaves
 among five thousand, how many baskets full of frag-
 ments took ye up? They say unto him; Twelve.
 20 And when the seven among four thousand, how many
 baskets full of fragments took ye up? And they said;
 21 Seven. And he said unto them; How is it that ye do
 not understand?

22 And he cometh to Bethsaida. And they bring a
 blind man unto him, and besought him to touch him.
 23 And he took the blind man by the hand, and led him
 out of the town; and when he had spit on his eyes,
 and put his hands upon him, he asked him if he saw
 24 aught. And he looked up, and said; I see men, as
 25 trees, walking. After that, he put *his* hands again upon
 his eyes, and made him look up; and he was restored,
 26 and saw every man clearly. And he sent him away
 to his house, saying; Neither go into the town, nor tell
it to any in the town.

27 And Jesus went out, and his disciples, into the towns
 of Cesarea Philippi. And by the way he asked his

disciples, saying unto them ; Whom do men say that I
 am ? And they answered ; John the Baptist ; but some 28
 say Elias ; and others, one of the prophets. And he 29
 saith unto them ; But whom say ye that I am ? And
 Peter answereth and saith unto him ; Thou art the
 Christ. And he charged them that they should tell no 30
 man of him.—And he began to teach them, that the 31
 Son of man must suffer many things, and be rejected
 of the elders, and of the chief priests, and the scribes,
 and be killed, and after three days rise again ; and he 32
 spake that saying openly. And Peter took him, and
 began to rebuke him. But when he had turned about, 33
 and looked on his disciples, he rebuked Peter, saying ;
 Get thee behind me, Satan ; for thou savourest not the
 things that be of God, but the things that be of men.
 —And when he had called the people unto him 34
 with his disciples also, he said unto them ; Whosoever
 will follow after me, let him deny himself, and take up
 his cross and follow me. For whosoever will save his 35
 life, shall lose it ; but whosoever shall lose his life for
 my sake and the gospel's, shall save it. (For what 36
 shall it profit a man, if he shall gain the whole world,
 and lose his own soul ? or what shall a man give in ex- 37
 change for his soul ?) Whosoever therefore shall be 38
 ashamed of me and of my words in this adulterous and
 sinful generation, of him also shall the Son of man be
 ashamed, when he cometh in the glory of his Father
 with the holy angels. And he said unto them ; Verily 9
 I say unto you, that there be some of them that stand
 here, which shall not taste of death, till they have seen
 the kingdom of God come with power.

And after six days Jesus taketh with him Peter, and 2
 James, and John, and leadeth them up into an high
 mountain apart by themselves ; and he was transfigured
 before them. And his raiment became shining, ex- 3
 ceeding white as snow, so as no fuller on earth can
 white them. And there appeared unto them Elias, 4
 with Moses ; and they were talking with Jesus. And 5
 Peter answered and said to Jesus ; Master, it is good

for us to be here ; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say ; for they were sore afraid.

7 And there was a cloud that overshadowed them ; and a voice came out of the cloud ; This is my beloved

8 Son ; hear him. And suddenly, when they had looked round about, they saw no man any more, save Jesus

9 only with themselves. And as they came down from the mountain, he charged them, that they should tell no man what things they had seen, till the Son of man

10 were risen from the dead.—And they kept that saying with themselves, questioning one with another what

11 the rising from the dead should mean. And they asked him, saying ; Why say the scribes that Elias must first

12 come ? And he answered and told them ; Elias verily cometh first, and restoreth all things ; and how it is written of the Son of man, that he must suffer many

13 things, and be set at nought. But I say unto you, that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with

15 them. And straightway all the people, when they beheld him, were greatly amazed, and running to *him*,

16 saluted him. And he asked them ; What question ye among yourselves ? And one of the multitude answered

17 and said ; Master, I have brought unto thee my son, which hath a dumb spirit. And wheresoever he taketh

18 him, he teareth him ; and he foameth, and gnasheth with his teeth, and pineth away. And I spake to thy

19 disciples that they should cast him out, and they could not. He answereth, and saith unto them ; O faithless generation, how long shall I be with you ? how long

20 shall I suffer you ? bring him unto me. And they brought him unto him. And when he saw him, straightway the spirit tare him ; and he fell on the ground, and

21 wallowed, foaming. And he asked his father ; How long is it ago, since this came unto him ? And he said ;

22 Of a child ; and oft-times it hath cast him into the fire,

and into the waters, to destroy him ; but if thou canst do any thing, have compassion on us, and help us. Jesus said unto him ; If thou canst believe ; all things **23** *are* possible to him that believeth. And straightway **24** the father of the child cried out, and said with tears ; I believe ; help thou mine unbelief. When Jesus saw **25** that the people came running together, he rebuked the foul spirit, saying unto him ; Thou dumb and deaf spirit, I charge thee ; Come out of him, and enter no more into him. And *the spirit* cried, and rent *him* **26** sore, and came out of him. And he was as one dead, insomuch that many said, he is dead. But Jesus took **27** him by the hand, and lifted him up ; and he arose. —And when he was come into the house, his disciples asked him privately ; Why could not we cast him out ? And he said unto them ; This kind can come **29** forth by nothing, but by prayer and fasting.

And they departed thence, and passed through Galilee ; and he would not that any man should know *it*. For he taught his disciples, and said unto them ; The Son of man is delivered into the hands of men, and they shall kill him ; and after that he is killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him. **30**

And he came to Capernaum ; and being in the house, he asked them ; What was it that ye disputed among yourselves by the way ? But they held their peace ; for by the way they had disputed among themselves, who *should be* the greatest. And he sat down, **35** and called the twelve, and saith unto them ; If any man desire to be first, *the same* shall be last of all, and servant of all. And he took a child, and set him in the midst of them, and when he had taken him in his arms, he said unto them ; Whosoever shall receive one of **36** such children in my name, receiveth me ; and whosoever shall receive me, receiveth not me, but him that sent me. —And John answered him, saying ; Master, we saw one casting out devils in thy name ; and we forbade him, because he followeth not us. But Jesus **38**

said ; Forbid him not. For there is no man which shall do a miracle in my name, that can lightly speak
 40 evil of me. For he that is not against you, is on your
 41 part. For whosoever shall give you a cup of water to
 drink for the reason that ye belong to Christ, verily I
 42 say unto you, he shall not lose his reward.—And
 whosoever shall offend one of *these* little ones that be-
 lieve in me, it is better for him that a mill-stone were
 hanged about his neck, and he were cast into the sea.
 43 And if thy hand offend thee, cut it off ; it is better for
 thee to enter into life maimed, than having two hands
 to go into hell, into the fire that never shall be quenched,
 44 where their worm dieth not, and the fire is not quenched.
 45 And if thy foot offend thee, cut it off ; it is better for
 thee to enter halt into life, than having two feet to be
 cast into hell, into the fire that never shall be quenched,
 46 where their worm dieth not, and the fire is not quenched.
 47 And if thine eye offend thee, pluck it out ; it is
 better for thee to enter into the kingdom of God with
 one eye, than having two eyes to be cast into hell-fire,
 48 where their worm dieth not, and the fire is not quenched.
 49 For every one shall be salted with fire ; and every
 50 sacrifice shall be salted with salt.—Salt is good ; but
 if the salt have lost his saltness, wherewith will ye season
 it ? Have salt in yourselves, and have peace one with
 another.

10 And he arose from thence, and cometh into the
 coasts of Judea, by the farther side of Jordan ; and
 the people resort unto him again ; and, as he was wont,
 2 he taught them again. And the Pharisees came to
 him, and asked him ; Is it lawful for a man to put away
 3 *his* wife ? tempting him. And he answered and said
 4 unto them ; What did Moses command you ? And they
 said ; Moses suffered to write a bill of divorcement,
 5 and to put *her* away. And Jesus answered and said
 unto them ; For the hardness of your heart he wrote
 6 you this precept. But from the beginning of the crea-
 7 tion, God made them male and female. “ For this
 cause shall a man leave his father and mother, and

cleave to his wife ; and they twain shall be one flesh." 8
 So then they are no more twain, but one flesh. What 9
 therefore God hath joined together, let not man put
 asunder.—And in the house his disciples asked him 10
 again of the same *matter*. And he saith unto them ; 11
 Whosoever shall put away his wife, and marry another,
 committeth adultery against her. And if a woman shall 12
 put away her husband, and be married to another, she
 committeth adultery.

And they brought young children to him, that he 13
 should touch them ; and *his* disciples rebuked those
 that brought *them*. But when Jesus saw *it*, he was 14
 much displeased, and said unto them ; Suffer the little
 children to come unto me, forbid them not ; for of 15
 such is the kingdom of God. Verily I say unto you,
 whosoever shall not receive the kingdom of God as a
 little child, he shall not enter therein. And he took 16
 them up in his arms, put *his* hands upon them, and
 blessed them.

And when he was gone forth into the way, there 17
 came one running, and kneeled to him, and asked
 him ; Good Master, what shall I do that I may inherit
 eternal life ? And Jesus said unto him ; Why callest 18
 thou me good ? *there is* none good, but one, *that is*
 God. Thou knowest the commandments ; " Do not 19
 commit adultery ; Do not kill ; Do not steal ; Do not
 bear false witness ; Defraud not ; Honour thy father
 and mother." And he answered and said unto him ; 20
 Master, all these have I observed from my youth.
 Then Jesus beholding him, loved him, and said unto 21
 him ; One thing thou lackest ; go thy way, sell what-
 soever thou hast, and give to the poor ; and thou shalt
 have treasure in heaven ; and come, take up the cross,
 and follow me. And he was sad at that saying, and 22
 went away grieved ; for he had great possessions.—
 And Jesus looked round about, and saith unto his dis- 23
 ciples ; How hardly shall they that have riches enter
 into the kingdom of God ! And the disciples were 24
 astonished at his words. But Jesus answereth again,

and saith unto them ; Children, how hard is it for them that trust in riches to enter into the kingdom of God !
25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of
26 God. And they were astonished out of measure, saying among themselves ; Who then can be saved ? And
27 Jesus looking upon them, saith ; With men it is impossible, but not with God ; for with God all things are possible.

28 Peter began to say unto him ; Lo, we have left all, and have followed thee. Jesus answered and said ;
29 Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and for the
30 gospel's sake, but he shall receive an hundred-fold, now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and
31 in the world to come, eternal life. But many *that are* first shall be last ; and the last, first.

32 And they were in the way, going up to Jerusalem ; and Jesus went before them ; and they were amazed, and as they followed, they were afraid. And he took again the twelve, and began to tell them what things
33 should happen unto him, *saying* ; Behold, we go up to Jerusalem, and the Son of man shall be delivered unto the chief priests, and unto the scribes ; and they shall condemn him to death, and shall deliver him to the
34 Gentiles, and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him ; and the third day he shall rise again.

35 And James and John, the sons of Zebedee, come unto him, saying ; Master, we would that thou shouldst
36 do for us whatsoever we shall desire. And he said unto them ; What would ye that I should do for you ?
37 They said unto him ; Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. But Jesus said unto them ; Ye know not what ye ask. Can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized

with? And they said unto him; We can. And Jesus 39
 said unto them; Ye shall indeed drink of the cup that
 I drink of; and with the baptism that I am baptized
 withal shall ye be baptized; but to sit on my right hand 40
 and on *my* left hand, is not mine to give, but *it shall be*
given to them for whom it is prepared. And when the 41
 ten heard *it*, they began to be much displeased with
 James and John. But Jesus called them to him, and 42
 saith unto them; Ye know, that they which are ac-
 counted to rule over the Gentiles, exercise lordship
 over them, and their great ones exercise authority upon 43
 them. But so shall it not be among you; but whoso-
 ever will be great among you, shall be your minister;
 and whosoever of you will be the chiefest, shall be 44
 servant of all; for even the Son of man came not to be 45
 ministered unto, but to minister, and to give his life a
 ransom for many.

And they came to Jericho; and as he went out of 46
 Jericho with his disciples, and a great number of peo-
 ple, blind Bartimeus, the son of Timeus, sat by the
 highway-side begging. And when he heard that it was 47
 Jesus of Nazareth, he began to cry out, and say; Je-
 sus, *thou* son of David, have mercy on me. And many 48
 charged him that he should hold his peace; but he
 cried the more a great deal; Thou son of David, have
 mercy on me. And Jesus stood still, and commanded 49
 him to be called; and they call the blind man, saying
 unto him; Be of good comfort, rise; he calleth thee.
 And he, casting away his garment, rose, and came to 50
 Jesus. And Jesus answered and said unto him; What 51
 wilt thou that I should do unto thee? The blind man
 said unto him; Lord, that I might receive my sight.
 And Jesus said unto him; Go thy way; thy faith hath 52
 made thee whole. And immediately he received his
 sight, and followed him in the way.

And when they came nigh to Jerusalem, unto Beth- 11
 phage and Bethany, at the mount of Olives, he sendeth
 forth two of his disciples, and saith unto them; Go 2
 your way into the village over against you; and as soon

as ye be entered into it, ye shall find a colt tied, where-
3 on never man sat; loose him, and bring *him*. And if
any man say unto you; Why do ye this? say ye; The
Lord hath need of him; and straightway he will send
4 him hither. And they went their way, and found a
colt tied by the door without, in a place where two
5 ways met; and they loose him. And certain of them
that stood there said unto them; What do ye, loosing
6 the colt? And they said unto them even as Jesus had
7 commanded; and they let them go. And they brought
the colt to Jesus, and cast their garments on him; and
8 he sat upon him. And many spread their garments in
the way; and others cut down branches off the trees,
9 and strawed them in the way. And they that went
before, and they that followed, cried, saying; Hosan-
na; blessed is he that cometh in the name of the Lord;
10 Blessed *be* the coming kingdom of our father David;
11 Hosanna in the highest.—And Jesus entered into
Jerusalem, and into the temple; and when he had
looked round about upon all things, and now the even-
tide was come, he went out unto Bethany, with the
twelve.

12 And on the morrow, when they were come from
13 Bethany, he was hungry; and seeing a fig-tree afar
off, having leaves, he came, if haply he might find any
thing thereon; and when he came to it, he found noth-
14 ing but leaves; for the time of figs was not *yet*. And
he answered and said unto it; No man eat fruit of thee
hereafter for ever. And his disciples heard *it*.—
15 And they come to Jerusalem; and he went into the
temple, and began to cast out them that sold and bought
in the temple; and overthrew the tables of the money-
16 changers, and the seats of them that sold doves; and
would not suffer that any man should carry *any* vessel
17 through the temple. And he taught, saying unto them;
Is it not written; “My house shall be called, of all
nations, the house of prayer? but ye have made it a
18 den of thieves.” And the scribes and chief priests
heard *it*, and sought how they might destroy *him*; for

they feared him, because all the people was astonished at his doctrine. And when even was come, he went out of the city.—And in the morning, as they passed by, they saw the fig-tree dried up from the roots. And Peter, calling to remembrance, saith unto him ; Master, behold, the fig-tree which thou cursedst is withered away. And Jesus, answering, saith unto them ; Have faith in God. For verily I say unto you, that whosoever shall say unto this mountain ; Be thou removed, and be thou cast into the sea ; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass ; he shall have whatsoever he saith. Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive *them* : and ye shall have *them*. And when ye stand praying, forgive, if ye have aught against any ; that your Father also which is in heaven may forgive you your trespasses. But, if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

And they come again to Jerusalem. And as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, and say unto him ; By what authority doest thou these things ? and who gave thee this authority, to do these things ? And Jesus answered and said unto them ; I will also ask of you one question ; and answer me, and I will tell you by what authority I do these things. The baptism of John, was *it* from heaven, or of men ? answer me. And they reasoned with themselves, saying ; If we shall say ; From heaven, he will say ; Why then did ye not believe him ? But if we shall say ; Of men ; they feared the people ; for all *men* counted John, that he was a prophet indeed. And they answered and said unto Jesus ; We cannot tell. And Jesus, answering, saith unto them ; Neither do I tell you, by what authority I do these things.—And he began to speak unto them by parables ; A *certain* man planted a vineyard, and set an hedge about *it*, and digged a *place* for the wine-fat, and built a tower ; and let it out to hus-

2 bandmen, and went into a far country. And at the
 season he sent to the husbandmen a servant, that he
 might receive from the husbandmen of the fruit of the
 3 vineyard. And they caught him, and beat *him*, and
 4 sent *him* away empty. And again he sent unto
 them another servant; and at him they cast stones, and
 wounded *him* in the head, and sent *him* away shame-
 5 fully handled. And he sent another; and him they
 killed; and many others, beating some, and killing
 6 some. Having yet therefore one son, his well-beloved,
 he sent him also last unto them, saying; They will
 7 reverence my son. But those husbandmen said among
 themselves; This is the heir; come, let us kill him,
 8 and the inheritance shall be ours. And they took him,
 9 and killed *him*, and cast *him* out of the vineyard. What
 shall, therefore, the lord of the vineyard do? He will
 come and destroy the husbandmen, and will give the
 10 vineyard unto others. And have ye not read this
 scripture; "The stone which the builders rejected, is
 11 become the head of the corner; this was the Lord's
 12 doing, and it is marvellous in our eyes?"—And they
 sought to lay hold on him, but feared the people; for
 they knew that he had spoken the parable against
 them. And they left him, and went their way.

13 And they send unto him certain of the Pharisees,
 14 and of the Herodians, to catch him in *his* words. And
 when they were come, they say unto him; Master, we
 know that thou art true, and carest for no man; for
 thou regardest not the person of men, but teachest the
 way of God in truth; is it lawful to give tribute to
 15 Cesar, or not? shall we give, or shall we not give?
 But he, knowing their hypocrisy, said unto them; Why
 tempt ye me? bring me a penny, that I may see
 16 *it*. And they brought *it*. And he saith unto them;
 Whose *is* this image, and superscription? And they
 17 said unto him; Cesar's. And Jesus, answering, said
 unto them; Render to Cesar the things that are
 Cesar's, and to God the things that are God's. And
 18 they marvelled at him.—Then come unto him the

Sadducees, which say there is no resurrection; and they asked him, saying; Master, Moses wrote unto us, "if a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother." Now there were seven brethren; and the first took a wife, and dying left no seed. And the second took her and died, neither left he any seed; and the third likewise. And the seven had her, and left no seed. Last of all, the woman died also. In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. And Jesus, answering, said unto them; Do ye not therefore err, because ye know not the scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage, but are as the angels in heaven. And as touching the dead, that they rise, have ye not read in the book of Moses, how in the bush God spake unto him, saying; "I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?" He is not the God of the dead, but of the living. Ye therefore do greatly err.—And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him; Which is the first commandment of all? And Jesus answered him; The first commandment of all is; "Hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This is the first commandment. And the second is like, *namely* this; "Thou shalt love thy neighbour as thyself." There is none other commandment greater than these. And the scribe said unto him; Well, Master, thou hast said the truth, for there is one *God*, and there is none other but he; and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt-offerings and sacrifices. And when Jesus

saw that he answered discreetly, he said unto him ;
 Thou art not far from the kingdom of God. And no
 35 man after that durst ask him any question.—And
 Jesus answered and said, while he taught in the temple ;
 How say the scribes, that Christ is the son of David ?
 36 For David himself said by the Holy Ghost ; “ The
 LORD saith to my Lord ; Sit thou on my right hand,
 37 till I make thine enemies thy footstool.” David there-
 fore himself calleth him Lord ; and whence is he *then*
 his son ?—And the common people heard him gladly.
 38 And he said unto them in his doctrine ; Beware of the
 scribes, which love to go in long clothing, and *love* salu-
 39 tations in the market-places, and the chief seats in the
 40 synagogues, and the uppermost rooms at feasts ; which
 devour widows’ houses, and for a pretence make long
 prayers ; these shall receive greater damnation.

41 And Jesus sat over against the treasury, and beheld
 how the people cast money into the treasury. And
 42 many that were rich cast in much. And there came a
 certain poor widow, and she threw in two mites, which
 43 make a farthing. And he called unto him his disciples,
 and said unto them ; Verily I say unto you, that this poor
 widow hath cast more in, than all they which have cast
 44 into the treasury. For all *they* did cast in of their
 abundance ; but she of her want did cast in all that she
 had, *even* all her living.

13 And as he went out of the temple, one of his disciples
 saith unto him ; Master, see what manner of stones,
 2 and what buildings *are here* ! And Jesus, answering,
 said unto him ; Seest thou these great buildings ? there
 shall not be left one stone upon another, that shall not
 3 be thrown down.—And as he sat upon the mount of
 Olives, over against the temple, Peter, and James, and
 4 John, and Andrew, asked him privately ; Tell us, when
 shall these things be, and what *shall be* the sign, when
 5 all these things shall be fulfilled ? And Jesus answering
 them, began to say ; Take heed lest any *man* deceive
 6 you. For many shall come in my name, saying ; I
 7 am *Christ* ; and shall deceive many. And when ye

shall hear of wars, and rumours of wars, be ye not
 troubled; for *such things* must needs be; but the end
shall not be yet. For nation shall rise against nation, 8
 and kingdom against kingdom; and there shall be
 earthquakes in *divers* places, and there shall be famines,
 and troubles. These *are* the beginnings of sorrows.
 But take heed to yourselves; for they shall deliver you 9
 up to councils, and in the synagogues ye shall be beaten,
 and ye shall be brought before rulers and kings, for my
 sake, for a testimony against them. And the gospel 10
 must first be published among all nations. But when 11
 they shall lead *you*, and deliver you up, take no thought
 beforehand what ye shall speak, neither do ye premeditate;
 but whatsoever shall be given you in that hour,
 that speak ye; for it is not ye that speak, but the Holy
 Ghost. Now the brother shall betray the brother to 12
 death, and the father the son; and children shall rise
 up against *their* parents, and shall cause them to be put
 to death. And ye shall be hated of all *men*, for my 13
 name's sake. But he that shall endure unto the end,
 the same shall be saved.—But when ye shall see the 14
 abomination of desolation standing where it ought not;
 (let him that readeth understapd;) then let them that
 be in Judea flee to the mountains; and let him that is 15
 on the house-top not go down into the house, neither
 enter *therein*, to take any thing out of his house; and 16
 let him that is in the field not turn back again for to
 take up his garment. But wo to them that are with 17
 child, and to them that give suck in those days! And 18
 pray ye, that your flight be not in the winter. For *in* 19
 those days shall be affliction, such as was not from the
 beginning of the creation, which God created, unto this
 time, neither shall be. And except that the Lord had 20
 shortened those days, no flesh should be saved; but
 for the elect's sake, whom he hath chosen, he hath
 shortened the days.—And then if any man shall say 21
 to you; Lo, here *is* Christ; or; Lo, *he is* there; be-
 lieve *him* not. For false Christs, and false prophets 22
 shall rise, and shall shew signs and wonders, to seduce,

23 if *it were* possible, even the elect. But take ye heed ;
 24 behold, I have foretold you all things.—But in those
 days, after that tribulation, the sun shall be darkened,
 25 and the moon shall not give her light ; and the stars of
 heaven shall fall, and the powers that are in heaven
 26 shall be shaken. And then shall they see the Son of
 man coming in the clouds, with great power and glory.
 27 And then shall he send his angels, and shall gather to-
 gether his elect from the four winds, from the utter-
 most part of the earth to the uttermost part of heaven.
 28 —Now learn a parable of the fig-tree ; when her
 branch is yet tender, and putteth forth leaves, ye know
 29 that summer is near. So ye in like manner, when ye
 shall see these things come to pass, know that it is
 30 nigh, *even* at the doors. Verily I say unto you, that
 this generation shall not pass, till all these things be
 31 done. Heaven and earth shall pass away ; but my
 32 words shall not pass away.—But of that day or *that*
 hour knoweth no man, no, not the angels which are in
 33 heaven, neither the Son, but the Father. Take ye
 heed, watch and pray ; for ye know not when the time
 34 is. *For the Son of man is* as a man taking a far journey,
 who left his house, and gave authority to his servants,
 and to every man his work, and commanded the porter
 35 to watch. Watch ye therefore ; for ye know not when
 the master of the house cometh, at even, or at midnight,
 36 or at the cock-crowing, or in the morning ; lest coming
 37 suddenly, he find you sleeping. And what I say unto
 you, I say unto all ; Watch.
 14 After two days was *the feast of* the passover, and of
 unleavened bread ; and the chief priests and the scribes
 sought how they might take him by craft, and put *him*
 2 to death. But they said ; Not on the *feast-day*, lest
 there be an uproar of the people.
 3 And being in Bethany in the house of Simon the
 leper, as he sat at meat, there came a woman having
 an alabaster-box of ointment, of spikenard very precious ;
 and she brake the box, and poured *it* on his head.
 4 And there were some that had indignation within them-

selves, and said ; Why was this waste of the ointment
made ? For this ointment might have been sold for more
than three hundred pence, and have been given to the
poor. And they murmured against her. And Jesus
said ; Let her alone ; why trouble ye her ? she hath
wrought a good work on me. For ye have the poor
with you always, and whensoever ye will ye may do
them good ; but me ye have not always. She hath
done what she could ; she is come aforehand to anoint
my body to the burying. Verily I say unto you, where-
soever this gospel shall be preached throughout the
whole world, *this* also that she hath done shall be
spoken of, for a memorial of her.

And Judas Iscariot, one of the twelve, went unto the
chief priests, to betray him unto them. . . And when they
heard *it*, they were glad ; and promised to give him
money. And he sought, how he might conveniently
betray him.

And the first day of unleavened bread, when they
killed the passover, his disciples said unto him ; Where
wilt thou that we go and prepare, that thou mayest eat
the passover ? And he sendeth forth two of his disci-
ples, and saith unto them ; Go ye into the city ; and
there shall meet you a man bearing a pitcher of water ;
follow him ; and wheresoever he shall go in, say ye to
the good-man of the house ; The Master saith ; Where
is the guest-chamber, where I shall eat the passover
with my disciples ? And he will show you a large upper
room furnished *and* prepared ; there make ready for
us. And his disciples went forth, and came into the
city, and found as he had said unto them ; and they
made ready the passover. And in the evening he
cometh with the twelve.—And as they sat, and did
eat, Jesus said ; Verily I say unto you, one of you
which eateth with me, shall betray me. And they be-
gan to be sorrowful, and to say unto him one by one ;
Is it I ? and another *said ; Is it I ?* And he answered
and said unto them ; *It is* one of the twelve that dippeth
with me in the dish. The Son of man indeed goeth,

as it is written of him ; but wo to that man by whom the Son of man is betrayed ! good were it for that man if he had never been born.—And as they did eat, Jesus took bread, and blessed and brake it, and gave to them, and said ; Take ; this is my body. And he took the cup, and when he had given thanks, he gave it to them ; and they all drank of it. And he said unto them ; This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day, that I drink it new in the kingdom of God.

And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them ; All ye shall be offended because of me this night ; for it is written ; “ I will smite the shepherd, and the sheep shall be scattered.” But after that I am risen, I will go before you into Galilee. But Peter said unto him ; Although all shall be offended, yet *will* not I. And Jesus saith unto him ; Verily I say unto thee, that this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently ; If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

And they came to a place, which was named Gethsemane ; and he saith to his disciples ; Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John ; and began to be sore amazed, and to be very heavy. And he saith unto them ; My soul is exceeding sorrowful unto death ; tarry ye here, and watch. And he went forward a little, and fell on the ground ; and prayed that, if it were possible, the hour might pass from him. And he said ; Abba, Father, all things *are* possible unto thee ; take away this cup from me. Nevertheless, not what I will, but what thou wilt. And he cometh, and findeth them sleeping ; and saith unto Peter ; Simon, sleepest thou ? couldest not thou watch one hour ? Watch ye and pray, lest ye enter into temptation ; the spirit truly *is* ready, but the flesh *is* weak. And again he went away, and prayed,

and spake the same words. And when he returned, 40
 he found them asleep again ; for their eyes were heavy,
 neither wist they what to answer him. And he cometh 41
 the third time, and saith unto them ; Are ye sleeping
 on now, and taking *your* rest ? it is enough, the hour is
 come ; behold, the Son of man is betrayed into the
 hands of sinners. Rise up, let us go ; lo, he that be- 42
 trayeth me is at hand.

And immediately, while he yet spake, cometh Judas, 43
 one of the twelve, and with him a great multitude with
 swords and staves, from the chief priests, and the
 scribes, and the elders. And he that betrayed him 44
 had given them a token, saying ; Whomsoever I shall
 kiss, that same is he ; take him, and lead *him* away
 safely. And as soon as he was come, he goeth straight- 45
 way to him, and saith ; Master, master ; and kissed
 him. And they laid their hands on him, and took him. 46
 —And one of them that stood by, drew a sword,
 and smote a servant of the high priest, and cut off his 47
 ear. And Jesus answered and said unto them ; Ye
 are come out as against a thief, with swords and *with* 48
 staves to take me. I was daily with you in the temple,
 teaching, and ye took me not ; but the scriptures must 49
 be fulfilled. And they all forsook him and fled. And 50
 there followed him a certain young man, having a linen
 cloth cast about *his* naked *body* ; and the young men
 laid hold on him. And he left the linen cloth, and fled 52
 from them naked.

And they led Jesus away to the high priest ; and 53
 with him were assembled all the chief priests, and the
 elders, and the scribes. And Peter followed him afar 54
 off, even into the palace of the high priest ; and he sat
 with the servants, and warmed himself at the fire.
 And the chief priests, and all the council, sought for 55
 witness against Jesus to put him to death ; and found
 none. For many bare false witness against him, but 56
 their witness agreed not together. And there arose 57
 certain, and bare false witness against him, saying ;
 We heard him say ; I will destroy this temple that is 58

made with hands, and within three days I will build
59 another made without hands. But neither so did their
60 witness agree together. And the high priest stood up
in the midst, and asked Jesus, saying; Answerest thou
nothing? what *is it which* these witness against thee?
61 But he held his peace, and answered nothing. Again
the high priest asked him, and said unto him; Art
62 thou the Christ, the Son of the Blessed? And Jesus
said; I am; and ye shall see the Son of man sitting on
the right hand of power, and coming in the clouds of
63 heaven. Then the high priest rent his clothes, and
64 saith; What need we any further witnesses? Ye have
heard the blasphemy; what think ye? And they all
65 condemned him to be guilty of death.—And some
began to spit on him, and to cover his face, and to
buffet him, and to say unto him; Prophecy. And the
servants did strike him with the palms of their hands.

66 And as Peter was beneath in the palace, there
67 cometh one of the maids of the high priest; and when
she saw Peter warming himself, she looked upon him,
and said; And thou also wast with Jesus of Nazareth.
68 But he denied, saying; I know not, neither understand
I what thou sayest. And he went out into the porch;
69 and the cock crew. And a maid saw him again, and
began to say to them that stood by; This is *one* of
70 them. And he denied it again. And a little after,
they that stood by said again to Peter; Surely thou
art *one* of them; for thou art a Galilean, and thy speech
71 agreeth *thereto*. But he began to curse and to swear,
72 *saying*; I know not this man of whom ye speak. And
the second time the cock crew. And Peter called to
mind the word that Jesus said unto him; Before the
cock crow twice, thou shalt deny *me* thrice. And
when he thought thereon, he wept.

15 And straightway in the morning the chief priests held
a consultation with the elders and scribes, and the
whole council, and bound Jesus, and carried *him* away,
2 and delivered *him* to Pilate. And Pilate asked him;
Art thou the King of the Jews? And he answering,

said unto him ; Thou sayest *it*. And the chief priests 3
 accused him of many things. And Pilate asked him 4
 again, saying ; Answerest thou nothing ? behold how
 many things they witness against thee. But Jesus yet 5
 answered nothing ; so that Pilate marvelled.—Now 6
 at *that* feast he released unto them one prisoner, whom-
 soever they desired. And there was *one* named Ba- 7
 rabbas, *which lay* bound with them that had made
 insurrection with him, who had committed murder in
 the insurrection. And the multitude, crying aloud, be- 8
 gan to desire *him to do* as he had ever done unto them.
 But Pilate answered them, saying ; Will ye that I re- 9
 lease unto you the King of the Jews ? For he knew 10
 that the chief priests had delivered him for envy. But 11
 the chief priests moved the people, that he should rather
 release Barabbas unto them. And Pilate answered, 12
 and said again unto them ; What will ye then that I
 shall do *unto him* whom ye call the King of the Jews ?
 And they cried out again ; Crucify him. Then Pilate 13
 said unto them ; Why, what evil hath he done ? And 14
 they cried out exceedingly ; Crucify him. And so 15
 Pilate, willing to content the people, released Barabbas
 unto them, and delivered Jesus, when he had scourged
him, to be crucified.—And the soldiers led him 16
 away into the hall, called Pretorium ; and they call to-
 gether the whole band. And they clothed him with 17
 purple, and platted a crown of thorns, and put it about
 his *head*. And they began to salute him ; Hail, King 18
 of the Jews ! And they smote him on the head with a 19
 reed, and did spit upon him, and bowing *their* knees,
 worshipped him. And when they had mocked him, 20
 they took off the purple from him, and put his own
 clothes on him.

And they led him out to crucify him. And they 21
 compel one Simon a Cyrenian, who passed by, coming
 out of the country, (the father of Alexander and Ru- 22
 fus,) to bear his cross. And they bring him unto the
 place Golgotha ; which is, being interpreted, the place
 of a skull. And they gave him to drink wine mingled 23

24 with myrrh ; but he received it not. And when they
25 had crucified him, they part his garments, casting lots
26 upon them, what every man should take. And it was
27 the third hour, and they crucified him. And the su-
28 perscription of his accusation was written over ; " THE
29 KING OF THE JEWS." And with him they cru-
30 cify two thieves ; the one on his right hand, and the
31 other on his left. And the scripture was fulfilled,
32 which saith ; " And he was numbered with the trans-
33 gressors." And they that passed by, railed on him,
34 wagging their heads, and saying ; Ah ; thou that de-
35 stroyest the temple, and buildest it in three days ; save
36 thyself, and come down from the cross. Likewise also
37 the chief priests, mocking among themselves with the
38 scribes, said ; He saved others, cannot he save him-
39 self? Let Christ, the King of Israel, descend now from
40 the cross, that we may see and believe. And they
41 that were crucified with him, reviled him.—And
42 when the sixth hour was come, there was darkness
43 over the whole land, until the ninth hour. And
44 at the ninth hour Jesus cried with a loud voice,
45 saying ; Eloi, Eloi ; lama sabacthani ? which is, being
46 interpreted ; My God, my God ; why hast thou for-
47 saken me ? And some of them that stood by, when
48 they heard it, said ; Behold, he calleth Elias. And
49 one ran and filled a sponge full of vinegar, and put it
50 on a reed, and gave him to drink, saying ; Let alone ;
51 let us see whether Elias will come to take him down.
52 And Jesus cried with a loud voice, and gave up the
53 ghost.—And the vail of the temple was rent in twain,
54 from the top to the bottom. And when the centurion
55 which stood over against him, saw that he so cried out,
56 and gave up the ghost, he said ; Truly this man was
57 the Son of God.—There were also women looking
58 on afar off ; among whom was Mary Magdalene, and
59 Mary the mother of James the less, and of Joses, and
60 Salome ; who also, when he was in Galilee, followed
61 him, and ministered unto him ; and many other women
62 which came up with him unto Jerusalem.

And now, when the even was come, (because it was the preparation, that is, the day before the sabbath,) Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled, if he were already dead; and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph. And he bought fine linen, and took him down, and wrapped him in the linen; and laid him in a sepulchre which was hewn out of a rock; and rolled a stone unto the door of the sepulchre. And Mary Magdalene and *Mary the mother* of Joses beheld where he was laid.

And when the sabbath was past, *Mary Magdalene*, and *Mary the mother* of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning, the first *day* of the week, they came unto the sepulchre, at the rising of the sun. And they said among themselves; Who shall roll us away the stone from the door of the sepulchre? And when they looked they saw that the stone was rolled away; for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them; Be not affrighted; ye seek Jesus of Nazareth, which was crucified; he is risen, he is not here; behold the place where they laid him. But go your way, tell his disciples and Peter, that he goeth before you into Galilee; there shall ye see him, as he said unto you. And they went out, and fled from the sepulchre; for they trembled, and were amazed, neither said they any thing to any *man*; for they were afraid.

Now, when *Jesus* was risen early, the first *day* of the week, he appeared first to *Mary Magdalene*, out of whom he had cast seven devils. *And* she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was

1 **ACCORDING TO LUKE.**

12 alive, and had been seen of her, believed not.—After
13 that, he appeared in another form unto two of them, as
14 they walked, and went into the country. And they went
15 and told it unto the residue; neither believed they
16 them.—Afterward he appeared unto the eleven, as
17 they sat at meat; and upbraided them with their unbel-
18 lief, and hardness of heart, because they believed not
19 them which had seen him after he was risen. And he
20 said unto them; Go ye into all the world, and preach
21 the Gospel to every creature. He that believeth and
22 is baptized, shall be saved; but he that believeth not,
23 shall be damned. And these signs shall follow them
24 that believe; In my name shall they cast out devils;
25 they shall speak with new tongues; they shall take up
26 serpents; and if they drink any deadly thing, it shall
27 not hurt them; they shall lay hands on the sick, and
28 they shall recover.

29 So then, after the Lord had spoken unto them, he
30 was received up into heaven, and sat on the right hand
31 of God; and they went forth, and preached every
32 where, the Lord working with them, and confirming
33 the word with signs following.

THE

GOSPEL

ACCORDING TO LUKE.

FORASMUCH as many have taken in hand to set forth
in order a declaration of those things which are most
surely believed among us, even as they delivered them
unto us, which from the beginning were eye-witnesses

and ministers of the word ; it seemed good to me also, 3
having had perfect understanding of all things from the
very first, to write unto thee in order, most excellent
Theophilus, that thou mightest know the certainty of 4
those things wherein thou hast been instructed.

THERE was in the days of Herod, the king of Judea, 5
a certain priest named Zacharias, of the course of
Abia ; and his wife *was* of the daughters of Aaron, and
her name *was* Elizabeth. And they were both righte- 6
ous before God, walking in all the commandments and
ordinances of the Lord blameless. And they had no 7
child, because that Elizabeth was barren, and they
both were *now* well stricken in years. And it came to 8
pass, that, while he executed the priest's office before
God in the order of his course, according to the cus- 9
tom of the priest's office, his lot was to burn incense,
when he went into the temple of the Lord ; and the 10
whole multitude of the people were praying without, at
the time of incense. And there appeared unto him 11
an angel of the Lord, standing on the right side of the
altar of incense. And when Zacharias saw *him*, he 12
was troubled, and fear fell upon him. But the angel 13
said unto him ; Fear not, Zacharias ; for thy prayer is
heard, and thy wife Elizabeth shall bear thee a son ;
and thou shalt call his name John. And thou shalt 14
have joy and gladness, and many shall rejoice at his
birth. For he shall be great in the sight of the Lord ; 15
and shall drink neither wine nor strong drink ; and he
shall be filled with the Holy Ghost, even from his
mother's womb. And many of the children of Israel 16
shall he turn to the Lord their God. And he shall go 17
before him in the spirit and power of Elias, to turn the
hearts of the fathers to the children, and the disobedi-
ent to the wisdom of the just, to make ready a people
prepared for the Lord. And Zacharias said unto the 18
angel ; Whereby shall I know this ? for I am an old
man, and my wife well stricken in years. And the 19
angel answering said unto him ; I am Gabriel, that
stand in the presence of God ; and am sent to speak

1 ACCORDING TO LUKE.

20 unto thee, and to shew thee these glad tidings. And
 behold, thou shalt be dumb, and not able to speak, un-
 til the day that these things shall be performed ; be-
 cause thou believest not my words, which shall be
 21 fulfilled in their season. And the people waited for
 Zacharias ; and marvelled that he tarried so long in
 22 the temple. And when he came out, he could not
 speak unto them ; and they perceived that he had seen
 a vision in the temple ; for he beckoned unto them,
 23 and remained speechless.—And it came to pass, that
 as soon as the days of his ministration were accom-
 24 plished, he departed to his own house. And after
 those days his wife Elizabeth conceived ; and hid her-
 25 self five months, saying ; Thus hath the Lord dealt
 with me in the days, wherein he looked on *me* to take
 away my reproach among men.

26 And in the sixth month the angel Gabriel was sent
 27 from God unto a city of Galilee, named Nazareth, to a
 virgin espoused to a man, whose name was Joseph, of
 the house of David ; and the virgin's name *was* Mary.
 28 And the angel came in unto her, and said ; Hail, *thou*
that art highly favoured ; the Lord *is* with thee ; blessed
 29 *art* thou among women. And she was troubled at *his*
 saying, and cast in her mind what manner of salutation
 30 this should be. And the angel said unto her ; Fear
 31 not, Mary ; for thou hast found favour with God. And
 behold, thou shalt conceive in thy womb, and bring
 32 forth a son, and shalt call his name JESUS. He
 shall be great, and shall be called the Son of the High-
 est ; and the Lord God shall give unto him the throne
 33 of his father David ; and he shall reign over the house
 of Jacob for ever, and of his kingdom there shall be
 34 no end. Then said Mary unto the angel ; How shall
 35 this be, seeing I know not a man ? And the angel an-
 swered and said unto her ; The Holy Ghost shall come
 upon thee, and the power of the Highest shall over-
 shadow thee ; therefore also that holy thing which
 36 shall be born, shall be called the Son of God. And
 behold, thy cousin Elizabeth, she hath also conceived

a son in her old age ; and this is the sixth month with
 her who was called barren. For with God nothing
 shall be impossible. And Mary said ; Behold, the
 handmaid of the Lord ; be it unto me according to thy
 word. And the angel departed from her.

And Mary arose in those days, and went into the
 hill-country with haste, into a city of Juda. And she
 entered into the house of Zacharias, and saluted Eliza-
 beth. And it came to pass, that when Elizabeth heard
 the salutation of Mary, the babe leaped in her womb ;
 and Elizabeth was filled with the Holy Ghost, and she
 spake out with a loud voice, and said ; Blessed *art*
 thou among women ; and blessed *is* the fruit of thy
 womb. And whence *is* this to me, that the mother of
 my Lord should come to me ? For lo, as soon as the
 voice of thy salutation sounded in mine ears, the babe
 leaped in my womb for joy. And blessed *is* she that
 believed, for there shall be a performance of those
 things which were told her from the Lord.—And
 Mary said ; My soul doth magnify the Lord, and my
 spirit hath rejoiced in God my Saviour ; for he hath
 regarded the low estate of his handmaiden. For be-
 hold, from henceforth all generations shall call me
 blessed ; for he that is mighty hath done to me great
 things ; and holy *is* his name, and his mercy *is* on them
 that fear him, from generation to generation. He hath
 shewed strength with his arm ; he hath scattered the
 proud in the imagination of their hearts. He hath put
 down the mighty from *their* seats, and exalted them of
 low degree. He hath filled the hungry with good
 things, and the rich he hath sent empty away. He
 hath holpen his servant Israel, in remembrance of *his*
 mercy, (as he spake to our fathers,) to Abraham, and
 to his seed, for ever.—And Mary abode with her
 about three months ; and returned to her own house.

Now Elizabeth's full time came that she should be
 delivered ; and she brought forth a son. And her
 neighbours and her cousins heard how the Lord had
 shewed great mercy upon her ; and they rejoiced with

50 her.—And it came to pass, that on the eighth day
51 they came to circumcise the child; and they called
52 him Zacharias, after the name of his father. And his
53 mother answered and said; Not so; but he shall be
54 called John. And they said unto her; There is none
55 of thy kindred that is called by this name. And they
56 made signs to his father, how he would have him called.
57 And he asked for a writing table, and wrote, saying;
58 His name is John. And they marvelled all. And his
59 mouth was opened immediately, and his tongue loosed;
60 and he spake, and praised God. And fear came on
61 all that dwelt round about them; and all these sayings
62 were noised abroad throughout all the hill-country of
63 Judea. And all they that heard *them*, laid *them* up in
64 their hearts, saying; What manner of child shall this
65 be? And the hand of the Lord was with him.—And
66 his father Zacharias was filled with the Holy Ghost,
67 and prophesied, saying; Blessed be the Lord God of
68 Israel; for he hath visited and redeemed his people,
69 and hath raised up an horn of salvation for us, in the
70 house of his servant David; (as he spake by the mouth
71 of his holy prophets, which have been since the world
72 began;) that we should be saved from our enemies,
73 and from the hand of all that hate us; to perform the
74 mercy *promised* to our fathers, and to remember his
75 holy covenant, the oath which he sware to our father
76 Abraham, that he would grant unto us, that we, being
77 delivered out of the hand of our enemies, might serve
78 him without fear, in holiness and righteousness before
79 him, all our days. And thou, child, shalt be called the
80 Prophet of the Highest; for thou shalt go before the
81 face of the Lord to prepare his ways, to give knowledge
82 of salvation unto his people, by the remission of their
83 sins, through the tender mercy of our God, whereby
84 the day-spring from on high hath visited us, to give
85 light to them that sit in darkness and in the shadow of
86 death, to guide our feet into the way of peace.—And
87 the child grew, and waxed strong in spirit; and was in
88 the deserts, till the day of his shewing unto Israel.

And it came to pass in those days, that there went
out a decree from Cesar Augustus, that all the world
should be taxed. (*And this taxing was first made when
Cyrenius was governor of Syria.*) And all went to be
taxed, every one into his own city. And Joseph also
went up from Galilee, out of the city of Nazareth, into
Judea, unto the city of David, which is called Bethle-
hem, (because he was of the house and lineage of
David,) to be taxed with Mary his espoused wife, be-
ing great with child.—And so it was, that while they
were there, the days were accomplished that she should
be delivered. And she brought forth her first born
son, and wrapped him in swaddling-clothes, and laid
him in a manger; because there was no room for them
in the inn.—And there were in the same country
shepherds abiding in the field, keeping watch over
their flock by night. And lo, the angel of the Lord
came upon them, and the glory of the Lord shone
round about them; and they were sore afraid. And
the angel said unto them; Fear not; for behold, I
bring you good tidings of great joy, which shall be to
all people; for unto you is born this day, in the city of
David, a Saviour, which is Christ the Lord. And this
shall be a sign unto you; Ye shall find the babe wrap-
ped in swaddling-clothes, lying in a manger. And
suddenly there was with the angel a multitude of the
heavenly host, praising God, and saying; “Glory to
God in the highest, and on earth peace; good will to-
ward men.” And it came to pass, as the angels were
gone away from them into heaven, the shepherds said
one to another; Let us now go even unto Bethlehem,
and see this thing which is come to pass, which the
Lord hath made known unto us. And they came with
haste, and found Mary and Joseph, and the babe lying
in a manger. And when they had seen *it*, they made
known abroad the saying which was told them concern-
ing this child. And all they that heard *it*, wondered
at those things which were told them by the shepherds.
But Mary kept all these things, and pondered *them* in

20 her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 And when eight days were accomplished for his circumcising, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 And when the days of their purification according to the law of Moses were accomplished, they brought him
23 to Jerusalem, to present *him* to the Lord, (as it is written in the law of the Lord; "Every male that openeth the womb shall be called holy to the Lord;")
24 and to offer a sacrifice, according to that which is said in the law of the Lord; "A pair of turtle doves, or
25 two young pigeons."—And behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation
26 of Israel. And the Holy Ghost was upon him; and it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's
27 Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do
28 for him after the custom of the law; then took he him
29 up in his arms; and blessed God, and said; Lord, now lettest thou thy servant depart in peace, according to
30 thy word; for mine eyes have seen thy salvation, which
31 thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel.—And his father and mother marvelled
32 at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother; Behold, this *child* is set for the fall and rising again of many in Israel, and for a sign which shall be spoken
33 against; (yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be
34 revealed.—And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven
35 years from her virginity; and she *was* a widow of about
37 years from her virginity; and she *was* a widow of about

fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day. And she, coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.—And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast; and when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey, and they sought him among *their* kinsfolk and acquaintance. And when they found *him* not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed; and his mother said unto him; Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them; How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth; and was subject unto them. But his mother kept all these sayings in her heart. And Jesus increased in wisdom, and stature, and in favour with God and man.

Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip

tetrarch of Iturea and of the region of Trachonitis, and
2 Lysanias the tetrarch of Abilene, Annas being high
priest, and Caiaphas, the word of God came unto
3 John, the son of Zacharias, in the wilderness. And
he came into all the country about Jordan, preaching
4 the baptism of repentance, for the remission of sins; as
it is written in the book of the words of Esaias the
prophet, saying; "The voice of one crying in the
wilderness; Prepare ye the way of the Lord, make
5 his paths straight; Every valley shall be filled, and
every mountain and hill shall be brought low; and the
crooked shall be made straight, and the rough ways *shall*
6 *be* made smooth; and all flesh shall see the salvation
7 of God."—Then said he to the multitude that came
forth to be baptized of him; O generation of vipers,
who hath warned you to flee from the wrath to come?
8 Bring forth therefore fruits worthy of repentance; and
begin not to say within yourselves; We have Abraham
to *our* father. For I say unto you, that God is able
of these stones to raise up children unto Abraham.
9 And now also the axe is laid unto the root of the trees;
every tree therefore which bringeth not forth good
10 fruit, is hewn down, and cast into the fire.—And the
people asked him, saying; What shall we do then?
11 He answered and saith unto them; He that hath two
coats, let him impart to him that hath none; and he
12 that hath meat, let him do likewise. Then came also
publicans to be baptized, and said unto him; Master,
13 what shall we do? And he said unto them; Exact no
14 more than that which is appointed you. And the sol-
diers likewise demanded of him, saying; And what
shall we do? And he said unto them; Do violence to
no man, neither accuse *any* falsely; and be content
15 with your wages.—And as the people were in ex-
pectation, and all men mused in their hearts of John,
16 whether he were the Christ, or not, John answered
them all, saying; I indeed baptize you with water;
but one mightier than I cometh, the latchet of whose
shoes I am not worthy to unloose; he shall baptize

you with the Holy Ghost and with fire. Whose fan is 17
 in his hand, and he will thoroughly purge his floor ; and
 will gather the wheat into his garner, but the chaff he
 will burn with fire unquenchable. And many other 18
 things in *his* exhortation preached he unto the people.
 —But Herod the tetrarch, being reproved by him 19
 for Herodias his brother's wife, and for all the evils
 which Herod had done, added yet this above all, that 20
 he shut up John in prison.

Now, when all the people were baptized, it came to 21
 pass, that Jesus also being baptized, and praying, the
 heaven was opened, and the Holy Ghost descended in 22
 a bodily shape, like a dove, upon him, and a voice
 came from heaven, which said ; "Thou art my beloved
 Son, in thee I am well pleased."

And Jesus himself was about thirty years of age, 23
 when he began *his ministry*, being, as was supposed,
 the son of Joseph, which was *the son* of Heli, which 24
 was *the son* of Matthat, which was *the son* of Levi,
 which was *the son* of Melchi, which was *the son* of
 Janna, which was *the son* of Joseph, which was *the son* 25
 of Mattathias, which was *the son* of Amos, which was
the son of Naum, which was *the son* of Esli, which was
the son of Nagge, which was *the son* of Maath, which 26
 was *the son* of Mattathias, which was *the son* of Semei,
 which was *the son* of Joseph, which was *the son* of
 Juda, which was *the son* of Joanna, which was *the son* 27
 of Rhesa, which was *the son* of Zorobabel, which was
the son of Salathiel, which was *the son* of Neri, which 28
 was *the son* of Melchi, which was *the son* of Addi,
 which was *the son* of Cosam, which was *the son* of El-
 modam, which was *the son* of Er, which was *the son* 29
 of Jose, which was *the son* of Eliezer, which was *the*
son of Jorim, which was *the son* of Matthat, which was
the son of Levi, which was *the son* of Simeon, which 30
 was *the son* of Juda, which was *the son* of Joseph,
 which was *the son* of Jonan, which was *the son* of Elia-
 kim, which was *the son* of Melea, which was *the son* of 31
 Menan, which was *the son* of Mattatha, which was *the*

29 *son of Nathan, which was the son of David, which was*
the son of Jesse, which was the son of Obed, which
was the son of Booz, which was the son of Salmon,
 30 *which was the son of Naasson, which was the son of*
Aminadab, which was the son of Aram, which was the
son of Esrom, which was the son of Phares, which was
 31 *the son of Juda, which was the son of Jacob, which was*
the son of Isaac, which was the son of Abraham, which
was the son of Thara, which was the son of Nachor,
 32 *which was the son of Saruch, which was the son of*
Ragau, which was the son of Phalec, which was
 33 *the son of Heber, which was the son of Sala, which*
was the son of Cainan, which was the son of Ar-
phaxad, which was the son of Sem, which was
 34 *the son of Noe, which was the son of Lamech, which*
was the son of Mathusala, which was the son of Enoch,
which was the son of Jared, which was the son of Ma-
 35 *leleel, which was the son of Cainan, which was the son*
of Enos, which was the son of Seth, which was the son
of Adam, which was the son of God.

4 And Jesus being full of the Holy Ghost, returned
 from Jordan ; and was led by the spirit into the wilder-
 2 ness, being forty days tempted of the devil. And in
 those days he did eat nothing ; and when they were
 3 ended, he afterward hungered. And the devil said
 unto him ; If thou be the Son of God, command this
 4 stone that it be made bread. And Jesus answered him,
 saying ; It is written ; “ Man shall not live by bread
 5 alone, but by every word of God.”—And the devil,
 taking him up into an high mountain, shewed unto him
 all the kingdoms of the world in a moment of time.
 6 And the devil said unto him ; All this power will I give
 thee, and the glory, of them ; for that is delivered unto
 7 me, and to whomsoever I will, I give it ; if thou there-
 8 fore wilt worship me, it shall all be thine. And Jesus
 answered and said unto him ; It is written ; “ Thou
 shalt worship the Lord thy God, and him only shalt
 9 thou serve.”—And he brought him to Jerusalem,
 and set him on a pinnacle of the temple ; and said unto

him ; If thou be the Son of God, cast thyself down
from hence ; for it is written ; “ He shall give his an- 10
gels charge over thee, to keep thee ; and in *their* hands 11
they shall bear thee up, lest at any time thou dash thy
foot against a stone.” And Jesus, answering, said unto 12
him ; It is said ; “ Thou shalt not tempt the Lord thy
God.” And when the devil had ended all the tempta- 13
tion, he departed from him for a season.

And Jesus returned in the power of the spirit into 14
Galilee ; and there went out a fame of him through all
the region round about. And he taught in their syna- 15
gogues, being glorified of all.—And he came to Naz- 16
areth, where he had been brought up ; and, as his cus-
tom was on the sabbath-day, he went into the syna- 17
gogue ; and stood up for to read. And there was deli- 18
vered unto him the book of the prophet Esaias ; and
when he had opened the book, he found the place 19
where it was written ; “ The Spirit of the Lord is up-
on me ; because he hath anointed me to preach the
gospel to the poor, he hath sent me to preach deliver-
ance to the captives, and recovering of sight to the
blind, to set at liberty them that are bruised, to preach 19
the acceptable year of the Lord.” And he closed the 20
book, and he gave it again to the minister, and sat
down ; and the eyes of all them that were in the syna-
gogue were fastened on him. And he began to say 21
unto them ; This day is this scripture fulfilled in your
ears. And all bare him witness, and wondered at the 22
gracious words which proceeded out of his mouth, and
they said ; Is not this Joseph’s son ? And he said unto 23
them ; Ye will surely say unto me this proverb ; “ Phy-
sician, heal thyself ;” whatsoever we have heard done in
Capernaum, do also here in thy country. And he said ; 24
Verily I say unto you, no prophet is accepted in his
own country. But I tell you, of a truth, many widows 25
were in Israel in the days of Elias, when the heaven
was shut up three years and six months, when great
famine was throughout all the land ; but unto none of 26
them was Elias sent, save unto Sarepta, a city of Sidon,

27 unto a woman *that was* a widow. And many lepers were in Israel in the time of Eliseus the prophet ; and none of them was cleansed, saving Naaman the Syrian.—

28 And all they in the synagogue, when they heard these things, were filled with wrath. And they rose up, and thrust him out of the city ; and led him unto the brow of the hill, whereon their city was built, that they might cast him down headlong ; but he, passing through the midst of them, went his way.

31 And he came down to Capernaum, a city of Galilee ; and taught them on the sabbath-days. And they were astonished at his doctrine ; for his word was with power. And in the synagogue there was a man which had a spirit of an unclean devil, and he cried out with a loud voice, saying ; Let us alone, what have we to do with thee, thou Jesus of Nazareth ? thou art come to destroy us ; I know thee who thou art, the holy one of God. And Jesus rebuked him, saying ; Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed ; and spake among themselves, saying ; What a word is this ! for with authority and power he commandeth the unclean spirits, and they come out. And the fame of him went out into every place of the country round about.

36 And he arose out of the synagogue, and entered into Simon's house ; and Simon's wife's mother was taken with a great fever ; and they besought him for her. And he stood over her, and rebuked the fever ; and it left her. And immediately she arose and ministered unto them.—Now, when the sun was setting, all they that had any sick with divers diseases, brought them unto him ; and he laid his hands on every one of them, and healed them. And devils also came out of many, crying out, and saying ; Thou art the Son of God. And he, rebuking *them*, suffered them not to speak, for they knew that he was Christ.—And when it was day, he departed, and went into a desert place ; and the people sought him, and came unto him, and stayed

him, that he should not depart from them. And he 43
 said unto them ; I must preach the kingdom of God to
 other cities also ; for therefore am I sent. And he 44
 preached in the synagogues of Galilee.

And it came to pass, that as the people pressed up- 5
 on him to hear the word of God, he stood by the lake
 of Gennesaret ; and saw two ships standing by the lake ; 2
 but the fishermen were gone out of them, and were
 washing *their* nets. And he entered into one of the 3
 ships, which was Simon's, and prayed him that he
 would thrust out a little from the land ; and he sat
 down, and taught the people out of the ship.—Now, 4
 when he had left speaking, he said unto Simon ; Launch
 out into the deep, and let down your nets for a draught.
 And Simon, answering, said unto him ; Master, we have 5
 toiled all the night, and have taken nothing ; neverthe-
 less, at thy word I will let down the net. And when 6
 they had this done, they enclosed a great multitude of
 fishes ; and their net brake. And they beckoned unto 7
their partners, which were in the other ship, that they
 should come, and help them ; and they came, and
 filled both the ships, so that they began to sink. When 8
 Simon Peter saw *it*, he fell down at Jesus' knees, say-
 ing ; Depart from me, for I am a sinful man, O Lord.
 For he was astonished, and all that were with him, at 9
 the draught of the fishes which they had taken ; and so 10
was also James and John the sons of Zebedee, which
 were partners with Simon. And Jesus said unto Si-
 mon ; Fear not ; from henceforth thou shalt catch men.
 And when they had brought their ships to land, they 11
 forsook all, and followed him.

And it came to pass, when he was in a certain city, 12
 behold, a man full of leprosy ; who, seeing Jesus, fell
 on *his* face, and besought him, saying ; Lord, if thou
 wilt, thou canst make me clean. And he put forth *his* 13
 hand and touched him, saying ; I will, be thou clean.
 And immediately the leprosy departed from him. And 14
 he charged him to tell no man ; but go, and show thy-
 self to the priest, and offer for thy cleansing, according

as Moses commanded, for a testimony unto them.—

15 But so much the more went there a fame abroad of him ; and great multitudes came together to hear, and
16 to be healed by him of their infirmities. And he withdrew himself into the wilderness, and prayed.

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee and Judea, and Jerusalem ; and the power of the Lord was *present* to heal them. And behold, men
18 brought in a bed a man which was taken with a palsy ; and they sought *means* to bring him in, and to lay *him*
19 before him. And when they could not find *by* what way they might bring him in, because of the multitude, they went upon the house-top, and let him down through the tiling with *his* couch, into the midst before
20 Jesus. And when he saw their faith, he said ; Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying ; Who is this which speaketh blasphemies ? who can forgive sins but God alone ? But when Jesus perceived their thoughts, he, answering, said unto them ; What reason ye in your
21 hearts ? Whether is easier ? to say ; Thy sins be forgiven thee ? or to say ; Rise up and walk ? But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy ;) I say unto thee ; Arise, and take up thy couch, and go
22 into thine house. And immediately he arose up before them, and took up that whereon he lay, and departed
23 to his own house, glorifying God. And they were all amazed, and they glorified God ; and were filled with fear, saying ; We have seen strange things to-day.

27 And after these things he went forth, and saw a publican named Levi, sitting at the receipt of custom ; and he said unto him ; Follow me. And he left all, rose
28 up, and followed him. And Levi made him a great feast in his own house ; and there was a great company of
29 publicans, and of others, that sat down with them. But their scribes and Pharisees murmured against his disci-

ples, saying ; Why do ye eat and drink with the publicans and sinners ? And Jesus, answering, said unto them ; They that are whole need not a physician ; but they that are sick ; I came not to call the righteous, but sinners to repentance.

And they said unto him ; Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees ; but thine eat and drink ? And he said unto them ; Can ye make the children of the bride-chamber fast while the bridegroom is with them ? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. And he spake also a parable unto them ; No man putteth a piece of a new garment upon an old ; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old. And no man putteth new wine into old bottles ; else the new wine will burst the bottles, and be spilled, and the bottles shall perish ; but new wine must be put into new bottles ; and both are preserved. No man also having drunk *old wine*, straightway desireth new ; for he saith ; The old is better.

And it came to pass on the second sabbath after the first, that he went through the corn-fields ; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands. And certain of the Pharisees said unto them ; Why do ye that which is not lawful to do on the sabbath-days ? And Jesus answering them said ; Have ye not read so much as this, what David did, when himself was an hungered, and they which were with him ? how he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him ; which is not lawful to eat, but for the priests alone ? And he said unto them ; That the Son of man is Lord also of the sabbath.

And it came to pass also on another sabbath, that he entered into the synagogue, and taught ; and there was a man whose right hand was withered. And the scribes and Pharisees watched him, whether he would heal on

the sabbath-day, that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand ; Rise up, and stand forth in the midst. And he arose, and stood forth. Then said Jesus unto them ; I will ask you ; What is lawful on the sabbath-days ? to do good, or to do evil ? to save life, or to kill ? And looking round about upon them all, he said unto him ; Stretch forth thy hand. And he did so ; and his hand was restored as the other. And they were filled with madness, and communed one with another what they might do to Jesus.

And it came to pass in those days, that he went out into a mountain to pray ; and continued all night in prayer to God. And when it was day, he called unto him his disciples ; and of them he chose twelve, whom also he named apostles ; (Simon, whom he also named Peter, and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alpheus, and Simon called the zealot, and Judas *the brother* of James, and Judas Iscariot, which also was the traitor ;) and he came down with them, and stood in the plain ; and the company of his disciples, and a great multitude of people out of all Judea, and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases ; and they that were vexed with unclean spirits ; and they were healed. And the whole multitude sought to touch him ; for there went virtue out of him, and healed *them* all.

And he lifted up his eyes on his disciples, and said ; Blessed *be ye* poor ; for yours is the kingdom of God. Blessed *are ye* that hunger now ; for ye shall be filled. Blessed *are ye* that weep now ; for ye shall laugh. Blessed are ye when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy ; for behold, your reward *is* great in heaven ; for in

the like manner did their fathers unto the prophets.
 But wo unto you that are rich ; for ye have received
 your consolation. Wo unto you that are full ; for ye
 shall hunger. Wo unto you that laugh now ; for ye
 shall mourn and weep. Wo unto you, when men shall
 speak well of you ; for so did their fathers to the false
 prophets.—But I say unto you which hear ; Love
 your enemies ; do good to them which hate you ; bless
 them that curse you ; pray for them which despitefully
 use you. Unto him that smiteth thee on the *one* cheek,
 offer also the other ; and him that taketh away thy
 cloak, forbid not to *take thy* coat also. Give to every
 man that asketh of thee ; and of him that taketh away
 thy goods, ask *them* not again. And as ye would that
 men should do to you, do ye also to them likewise.
 For if ye love them which love you, what thank have
 ye ? for sinners also love those that love them. And if
 ye do good to them which do good to you, what thank
 have ye ? for sinners also do even the same. And if ye
 lend to *them* of whom ye hope to receive, what thank
 have ye ? for sinners also lend to sinners, to receive as
 much again. But love ye your enemies, and do good
 and lend hoping for nothing again ; and your reward
 shall be great, and ye shall be the children of the High-
 est ; for he is kind unto the unthankful and to the evil.
 Be ye therefore merciful, as your Father also is merci-
 ful. Judge not, and ye shall not be judged ; condemn
 not, and ye shall not be condemned ; forgive, and ye
 shall be forgiven. Give, and it shall be given unto
 you ; good measure, pressed down, and shaken to-
 gether, and running over, shall men give into your
 bosom ; for with the same measure that ye mete withal,
 it shall be measured to you again.—And he spake
 a parable unto them ; Can the blind lead the blind ?
 shall they not both fall into the ditch ? The disciple is
 not above his master ; but every one that is perfect,
 shall be as his master.—And why beholdest thou
 the mote that is in thy brother's eye, but perceivest
 not the beam that is in thine own eye ? either how canst

thou say to thy brother ; Brother, let me pull out the mote that is in thine eye ; when thou thyself beholdest not the beam that is in thine own eye ? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote
 43 that is in thy brother's eye. For a good tree bringeth not forth corrupt fruit ; neither doth a corrupt tree
 44 bring forth good fruit. For every tree is known by his own fruit ; for of thorns men do not gather figs, nor of
 45 a bramble-bush gather they grapes. A good man out of the good treasure of his heart, bringeth forth that which is good ; and an evil man out of the evil treasure of his heart, bringeth forth that which is evil ; for of the
 46 abundance of the heart his mouth speaketh.—And why call ye me Lord, Lord ; and do not the things which I
 47 say ? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is
 48 like. He is like a man which built an house, and digged deep, and laid the foundation on a rock ; and when the
 flood arose, the stream beat vehemently upon that house, and could not shake it ; for it was founded upon a
 49 rock. But he that heareth and doeth not, is like a man that without a foundation built an house upon the earth ; against which the stream did beat vehemently ; and immediately it fell, and the ruin of that house was great.

7 Now, when he had ended all his sayings in the audience of the people, he entered into Capernaum.
 2 And a certain centurion's servant, who was dear unto
 3 him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.
 4 And when they came to Jesus, they besought him instantly, saying ; He is worthy for whom thou shalt do
 5 this ; for he loveth our nation, and he hath built us a
 6 synagogue. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him ; Lord, trouble not thyself ; for I am not worthy that thou shouldst enter

under my roof; wherefore neither thought I myself 7
 worthy to come unto thee; but say in a word, and my
 servant shall be healed. For I also am a man set un- 8
 der authority, having under me soldiers; and I say
 unto one; Go, and he goeth; and to another; Come,
 and he cometh; and to my servant; Do this, and he
 doeth it. When Jesus heard these things, he marvelled 9
 at him; and turned him about and said unto the peo-
 ple that followed him; I say unto you, I have not
 found so great faith, no, not in Israel. And they that 10
 were sent, returning to the house, found the servant
 whole that had been sick.

And it came to pass the day after, that he went into 11
 a city called Nain; and many of his disciples went
 with him, and much people. Now, when he came nigh 12
 to the gate of the city, behold, there was a dead man
 carried out, the only son of his mother, and she was a
 widow; and much people of the city was with her.
 And when the Lord saw her, he had compassion on 13
 her, and said unto her; Weep not. And he came and 14
 touched the bier; and they that bare *him* stood still.
 And he said; Young man, I say unto thee, arise. And 15
 he that was dead sat up, and began to speak; and he
 delivered him to his mother. And there came a fear 16
 on all, and they glorified God, saying; That a great
 prophet is risen up among us, and that God hath vis-
 ited his people. And this rumour of him went forth 17
 throughout all Judea, and throughout all the region
 round about.

And the disciples of John shewed him of all these 18
 things. And John, calling unto him two of his disci- 19
 ples, sent *them* unto Jesus, saying; Art thou he that
 should come, or look we for another?—When the 20
 men were come unto him, they said; John Baptist
 hath sent us unto thee, saying; Art thou he that should
 come, or look we for another? And in that same hour 21
 he cured many of *their* infirmities, and plagues, and of
 evil spirits, and unto many *that were* blind he gave
 sight. Then Jesus, answering, said unto them; Go 22

your way, and tell John what things ye have seen and heard ; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is *he*,
 23 whosoever shall not be offended in me.—And when the messengers of John were departed, he began to speak unto the people concerning John ; What went ye
 24 out into the wilderness for to see ? a reed shaken with the wind ? But what went ye out for to see ? a man
 25 clothed in soft raiment ? Behold, they which are gorgeously appparelled, and live delicately, are in kings' courts. But what went ye out for to see ? a prophet ?
 26 Yea, I say unto you, and much more than a prophet. This is *he* of whom it is written ; “ Behold, I send my messenger before thy face, which shall prepare thy way
 27 before thee.” For I say unto you, among those that are born of women, there is not a greater prophet than
 28 John the Baptist ; but he that is least in the kingdom of God, is greater than he. And all the people that
 29 heard *him*, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and
 30 lawyers rejected the counsel of God against themselves, being not baptized of him. Whereunto then shall
 31 I liken the men of this generation ? and to what are they like ? They are like unto children sitting in the mar-
 32 ket-place, and calling one to another, and saying ; We have piped unto you, and ye have not danced ; we
 33 have mourned to you, and ye have not wept. For John the Baptist came neither eating bread, nor drinking
 34 wine ; and ye say ; He hath a devil. The Son of man is come eating and drinking ; and ye say ; Behold, a glut-
 35 tonous man, and a wine-bibber, a friend of publicans and sinners. But wisdom is justified of all her children.
 36 And one of the Pharisees desired him that he would eat with him ; and he went into the Pharisee's house,
 37 and sat down to meat. And behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabas-

ter-box of ointment, and stood at his feet behind *him*, 38
weeping, and began to wash his feet with tears; and
did wipe *them* with the hairs of her head, and kissed
his feet, and anointed *them* with the ointment. Now, 39
when the Pharisee which had bidden him, saw *it*, he
spake within himself, saying; This man, if he were a
prophet, would have known who, and what manner of
woman *this is* that toucheth him; for she is a sinner.
And Jesus, answering, said unto him; Simon, I have 40
somewhat to say unto thee. And he saith; Master,
say on. There was a certain creditor, which had two 41
debtors; the one owed five hundred pence, and the
other fifty. And when they had nothing to pay, he 42
frankly forgave them both. Tell me therefore, which
of them will love him most? Simon answered and said, 43
I suppose that *he*, to whom he forgave most. And he
said unto him; Thou hast rightly judged. And he 44
turned to the woman, and said unto Simon; Seest
thou this woman? I entered into thine house; thou
gavest me no water for my feet; but she hath washed
my feet with tears, and wiped *them* with her hair.
Thou gavest me no kiss; but this woman, since the 45
time I came in, hath not ceased to kiss my feet. Mine 46
head with oil thou didst not anoint; but this woman hath
anointed my feet with ointment. Wherefore, I say 47
unto thee, her sins, which are many, are forgiven, for
she loved much; but to whom little is forgiven, *the*
same loveth little. And he said unto her; Thy sins 48
are forgiven. And they that sat at meat with him, be- 49
gan to say within themselves; Who is this that forgiv-
eth sins also? And he said to the woman; Thy faith 50
hath saved thee; go in peace.

And it came to pass afterward, that he went 8
throughout every city and village, preaching and
shewing the glad tidings of the kingdom of God;
and the twelve *were* with him, and certain wo- 2
men, which had been healed of evil spirits and
infirmities; Mary called Magdalene, out of whom

3 went seven devils, and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

4 And when much people were gathered together, and were come to him out of every city, he spake by a
5 parable; A sower went out to sow his seed; and as he sowed, some fell by the way-side; and it was trod-
6 den down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung
7 up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with
8 it, and choked it. And other fell on good ground; and sprang up, and bare fruit an hundred fold. When he had said these things, he cried; He that hath ears
9 to hear, let him hear.—And his disciples asked him, saying; What might this parable be? And he said; Unto you it is given to know the mysteries of the king-
10 dom of God; but to others in parables; that seeing they might not see, and hearing they might not under-
11 stand. Now the parable is this; The seed is the word of God. Those by the way-side, are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.
12 They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation
13 fall away. And that which fell among thorns, are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and
14 bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit
15 with patience.—No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which
16 enter in may see the light. For nothing is secret, that shall not be made manifest; neither any thing hid, that
17 shall not be known, and come abroad. Take heed therefore how ye hear; for whosoever hath, to him

shall be given ; and whosoever hath not, from him shall be taken even that which he seemeth to have.

Then came to him *his* mother and his brethren, and could not come at him for the press. And it was told him *by certain*, which said ; Thy mother and thy brethren stand without, desiring to see thee. And he answered and said unto them ; My mother and my brethren are these which hear the word of God, and do *it*.

Now it came to pass on a certain day, that he went into a ship with his disciples ; and he said unto them ; Let us go over unto the other side of the lake ; and they launched forth. But as they sailed, he fell asleep. And there came down a storm of wind on the lake, and they were filled *with water*, and were in jeopardy. And they came to him, and awoke him, saying ; Master, master, we perish. Then he arose, and rebuked the wind, and the raging of the water ; and they ceased, and there was a calm. And he said unto them ; Where is your faith ? And they being afraid, wondered, saying one to another ; What manner of man is this, for he commandeth even the winds and water, and they obey him ?

And they arrived at the country of the Gadarenes, which is over against Galilee. And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs. When he saw Jesus he cried out, and fell down before him, and with a loud voice said ; What have I to do with thee, Jesus, thou Son of God most high ? I beseech thee ; torment me not. (For he had commanded the unclean spirit to come out of the man ; for oftentimes it had caught him ; and he was kept bound with chains, and in fetters ; and he brake the bands, and was driven of the devil into the wilderness.) And Jesus asked him, saying ; What is thy name ? And he said ; Legion ; because many devils were entered into him. And they besought him, that he would not command them

22 to go out into the deep. And there was there an herd
of many swine feeding on the mountain; and they be-
sought him that he would suffer them to enter into
23 them. And he suffered them. Then went the devils
out of the man, and entered into the swine; and the
herd ran violently down a steep place into the lake,
24 and were choked. When they that fed *them* saw what
was done, they fled, and told *it* in the city and in
25 the country. Then they went out to see what was
done; and came to Jesus, and found the man out of
whom the devils were departed, sitting at the feet of
Jesus, clothed, and in his right mind; and they were
26 afraid. They also which saw *it*, told them by what
means he that was possessed of the devils was healed.
27 Then the whole multitude of the country of the Gada-
renes round about, besought him to depart from them;
for they were taken with great fear. And he went
28 up into the ship, and returned back again. Now the
man out of whom the devils were departed, besought
him that he might be with him. But Jesus sent him
29 away, saying; Return to thine own house, and shew
how great things God hath done unto thee. And he
went his way, and published throughout the whole city,
how great things Jesus had done unto him.

30 And it came to pass, that, when Jesus was returned,
the people *gladly* received him; for they were all
31 waiting for him. And behold, there came a man,
named Jairus, and he was a ruler of the synagogue;
and he fell down at Jesus' feet, and besought him that
32 he would come into his house; for he had one only
daughter, about twelve years of age, and she lay a
dying.—But as he went, the people thronged him.
33 And a woman having an issue of blood twelve years,
which had spent all her living upon physicians, neither
34 could be healed of any, came behind *him* and touched
the border of his garment; and immediately her issue
35 of blood stanch'd. And Jesus said; Who touched
me? When all denied, Peter, and they that were with
him, said; Master, the multitude throng thee, and press

thee; and sayest thou; Who touched me? And Jesus 46
 said; Somebody hath touched me; for I perceive that
 virtue is gone out of me. And when the woman saw 47
 that she was not hid, she came trembling, and, falling
 down before him, she declared unto him before all the
 people for what cause she had touched him, and how
 she was healed immediately. And he said unto her; 48
 Daughter, be of good comfort; thy faith hath made
 thee whole; go in peace.—While he yet spake, 49
 there cometh one from the ruler of the synagogue's
house, saying to him; Thy daughter is dead; trouble
 not the Master. But when Jesus heard *it*, he answered 50
 him, saying; Fear not; believe only and she shall
 be made whole. And when he came to the house, he 51
 suffered no man to go in, save Peter, and James, and
 John, and the father and the mother of the maiden.
 And all wept and bewailed her. But he said; Weep 52
 not; she is not dead, but sleepeth. And they laughed
 him to scorn, knowing that she was dead. And he 54
 put them all out, and took her by the hand, and called,
 saying; Maid, arise. And her spirit came again, and 55
 she arose straightway. And he commanded to give
 her meat. And her parents were astonished. But 56
 he charged them that they should tell no man what
 was done.

Then he called the twelve together, and gave them 9
 power and authority over all devils, and to cure dis-
 eases. And he sent them to preach the kingdom of 2
 God, and to heal the sick. And he said unto them; 3
 Take nothing for *your* journey, neither staff, nor scrip,
 neither bread, neither money; neither have two coats
 apiece. And whatsoever house ye enter into, there 4
 abide, and thence depart. And whosoever will not 5
 receive you, when ye go out of that city, shake off the
 very dust from your feet, for a testimony against them.
 And they departed, and went through the towns, preach- 6
 ing the gospel and healing every where.

Now Herod the tetrarch heard of all that was done 7
 by him; and he was perplexed, because that it was

8 said of some, that John was risen from the dead; and
of some, that Elias had appeared; and of others, that
9 one of the old prophets was risen again. And Herod
said; John have I beheaded; but who is this of whom
I hear such things? And he desired to see him.

10 And the apostles, when they were returned, told
him all that they had done; and he took them, and
went aside privately into a desert place, belonging to
11 the city called Bethsaida. And the people, when they
knew it, followed him. And he received them, and
spake unto them of the kingdom of God, and healed
12 them that had need of healing. And when the day
began to wear away, then came the twelve, and said
unto him; Send the multitude away, that they may go
into the towns and country round about, and lodge;
and get victuals; for we are here in a desert place.
13 But he said unto them; Give ye them to eat. And they
said; We have no more but five loaves, and two fishes,
except we should go and buy meat for all this people.
14 For they were about five thousand men. And he said
to his disciples; Make them sit down by fifties in a
15 company. And they did so, and made them all sit
16 down. Then he took the five loaves, and the two
fishes, and looking up to heaven, he blessed them; and
brake, and gave to the disciples, to set before the mul-
17 titude. And they did eat, and were all filled; and
there was taken up of fragments that remained to them
twelve baskets.

18 And it came to pass as he was alone praying, his
disciples were with him; and he asked them, saying;
19 Whom say the people that I am? They answering,
said; John the Baptist; but some say, Elias; and
others say, that one of the old prophets is risen again.
20 He said unto them; But whom say ye that I am?
21 Peter answering, said; The Christ of God. And he
straitly charged them, and commanded them to tell no
22 man that thing; saying; The Son of man must suffer
many things, and be rejected of the elders, and chief
priests, and scribes, and be slain, and be raised the

third day.—And he said to *them* all; If any man 23
 will come after me, let him deny himself, and take up
 his cross daily, and follow me. For whosoever will 24
 save his life, shall lose it; but whosoever will lose his
 life for my sake, the same shall save it. For what is 25
 a man advantaged, if he gain the whole world, and lose
 himself, or be cast away? For whosoever shall be 26
 ashamed of me, and of my words, of him shall the Son
 of man be ashamed, when he shall come in his own
 glory, and *in his* Father's, and of the holy angels.
 But I tell you of a truth, there be some standing here, 27
 which shall not taste of death, till they see the kingdom
 of God.

And it came to pass, about an eight days after these 28
 sayings, he took Peter, and John, and James, and went
 up into a mountain to pray. And as he prayed, the 29
 fashion of his countenance was altered, and his raiment
was white and glistening. And behold, there talked 30
 with him two men, which were Moses and Elias; who
 appeared in glory, and spake of his decease, which he
 should accomplish at Jerusalem. But Peter and they 32
 that were with him were heavy with sleep. And when
 they were awake, they saw his glory, and the two men
 that stood with him. And it came to pass as they de- 33
 parted from him, Peter said unto Jesus; Master, it is
 good for us to be here; and let us make three taber-
 nacles, one for thee, and one for Moses, and one for
 Elias; not knowing what he said. While he thus 34
 spake, there came a cloud, and overshadowed them;
 and they feared as they entered into the cloud. And 35
 there came a voice out of the cloud, saying; "This is
 my beloved Son; hear him." And when the voice 36
 was past, Jesus was found alone. And they kept *it*
 close, and told no man in those days any of those things
 which they had seen.

And it came to pass, that on the next day, when 37
 they were come down from the hill, much people met
 him. And behold, a man of the company cried out, 38
 saying; Master, I beseech thee, look upon my son, for

39 he is mine only child ; and lo, a spirit taketh him, and he suddenly crieth out, and it teareth him that he foameth again, and bruising him, hardly departeth from him. And I besought thy disciples to cast him out ; and they could not. And Jesus answering, said ; O faithless and perverse generation ; how long shall I be with you, and suffer you ? Bring thy son hither. And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father. And they were all amazed at the mighty power of God.

But while they wondered every one at all things which Jesus did, he said unto his disciples ; Let these sayings sink down into your ears ; for the Son of man shall be delivered into the hands of men. But they understood not this saying, and it was hid from them, that they perceived it not ; and they feared to ask him of that saying.

Then there arose a reasoning among them, which of them should be greatest. And Jesus perceiving the thought of their heart, took a child, and set him by him, and said unto them ; Whosoever shall receive this child in my name, receiveth me ; and whosoever shall receive me, receiveth him that sent me. For he that is least among you all, the same shall be great. —And John answered and said ; Master, we saw one casting out devils in thy name ; and we forbid him, because he followeth not with us. And Jesus said unto him ; Forbid *him* not ; for he that is not against you, is for you.

And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem. And he sent messengers before his face ; and they went and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John, saw *this*, they said ; Lord, wilt thou that we

command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said; Know ye not what manner of spirit ye are of? And they went to another village. 55

And it came to pass, that as they went in the way, a certain *man* said unto him; Lord, I will follow thee whithersoever thou goest. And Jesus said unto him; Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.— And he said unto another; Follow me. But he said; Lord, suffer me first to go and bury my father. Jesus said unto him; Let the dead bury their dead; but go thou and preach the kingdom of God.—And another also said; Lord, I will follow thee; but let me first go bid them farewell which are at home at my house. And Jesus said unto him; No man having put his hand to the plough, and looking back, is fit for the kingdom of God. 56 57 58 59 60 61 62

After these things, the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them; The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways; behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. And into whatsoever house ye enter, first say; Peace be to this house. And if a son of peace be there, your peace shall rest upon it; if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give; for the labourer is worthy of his hire; go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you, and heal the sick that are therein, and say unto them; The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say; 10 2 3 4 5 6 7 8 9 10

11 Even the very dust of your city which cleaveth on us,
we do wipe off against you ; notwithstanding, be ye sure
12 of this, that the kingdom of God is come nigh. I say
unto you, that it shall be more tolerable in that day for
13 Sodom, than for that city. Wo unto thee, Chorazin ;
wo unto thee, Bethsaida ! for if the mighty works had
been done in Tyre and Sidon, which have been done
in you, they had a great while ago repented, sitting in
14 sackcloth and ashes. But it shall be more tolerable
for Tyre and Sidon at the judgment, than for you.
15 And thou, Capernaum, which art exalted to heaven,
16 shalt be thrust down to hell. He that heareth you,
heareth me ; and he that despiseth you, despiseth me ;
and he that despiseth me, despiseth him that sent me.
17 And the seventy returned again with joy, saying ;
Lord, even the devils are subject unto us through thy
18 name. And he said unto them ; I beheld Satan as
19 lightning fall from heaven. Behold, I give unto you
power to tread on serpents and scorpions, and over all
the power of the enemy ; and nothing shall by any
20 means hurt you. Notwithstanding, in this rejoice not,
that the spirits are subject unto you ; but rejoice be-
21 cause your names are written in heaven.—In that
hour Jesus rejoiced in spirit, and said ; I thank thee,
O Father, Lord of heaven and earth, that thou hast
hid these things from the wise and prudent, and hast
revealed them unto babes ; even so, Father, for so it
22 seemed good in thy sight. All things are delivered
to me of my Father ; and no man knoweth who the
Son is but the Father ; and who the Father is, but the
23 Son, and *he* to whom the Son will reveal *him*. And
he turned him unto *his* disciples, and said privately ;
Blessed *are* the eyes which see the things that ye see.
24 For I tell you, that many prophets and kings have de-
sired to see those things which ye see, and have not
seen *them* ; and to hear those things which ye hear,
and have not heard *them*.
25 And behold, a certain lawyer stood up, and tempted
him, saying ; Master, what shall I do to inherit eternal

life? He said unto him; What is written in the law? 26
how readest thou? And he answering said; "Thou 27
shalt love the Lord thy God with all thy heart, and with
all thy soul, and with all thy strength, and with all thy
mind; and thy neighbour as thyself." And he said 28
unto him; Thou hast answered right; this do, and
thou shalt live. But he, willing to justify himself, said 29
unto Jesus; And who is my neighbour? And Jesus 30
answering, said; A certain man went down from Jeru-
salem to Jericho, and fell among thieves; which stripped
him of his raiment, and wounded *him*, and departed,
leaving *him* half dead. And by chance there came 31
down a certain priest that way; and when he saw him,
he passed by on the other side. And likewise a Le- 32
vite, when he was at the place, came and looked *on*
him, and passed by on the other side. But a certain 33
Samaritan, as he journeyed, came where he was, and
when he saw him, he had compassion *on him*. And 34
he went to *him*, and bound up his wounds, pouring in
oil and wine; and set him on his own beast, and brought
him to an inn, and took care of him. And on the mor- 35
row, when he departed, he took out two pence and
gave *them* to the host, and said unto him; Take care
of him; and whatsoever thou spendest more, when I
come again, I will repay thee. Which now of these 36
three, thinkest thou, was neighbour unto him that fell
among the thieves? And he said; He that shewed 37
mercy on him. Then said Jesus unto him; Go, and
do thou likewise.

Now it came to pass, as they went, that he entered 38
into a certain village; and a certain woman, named
Martha, received him into her house. And she had a 39
sister called Mary, which also sat at Jesus' feet, and
heard his word. But Martha was cumbered about 40
much serving; and came to him, and said; Lord, dost
thou not care that my sister hath left me to serve alone?
bid her therefore that she help me. And Jesus an- 41
swered, and said unto her; Martha, Martha, thou art
careful and troubled about many things; but one thing 42

is needful. And Mary hath chosen that good part, which shall not be taken away from her.

11 And it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him ; Lord, teach us to pray, as John also taught
 2 his disciples. And he said unto them ; When ye pray, say ; Father, hallowed be thy name ; thy kingdom
 34 come ; give us day by day our daily bread ; and forgive us our sins, for we also forgive every one that is in-
 5 debted to us ; and lead us not into temptation.—And he said unto them ; Which of you shall have a friend, and shall go unto him at midnight, and say unto him ;
 6 Friend, lend me three loaves ; for a friend of mine in his journey has come to me, and I have nothing to set
 7 before him ? And he from within shall answer and say ; Trouble me not ; the door is now shut, and my children are with me in bed ; I cannot rise and give thee.
 8 I say unto you, though he will not rise and give him, because he is his friend, yet because of his importunity
 9 he will rise and give him as many as he needeth. And I say unto you ; Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto
 10 you. For every one that asketh, receiveth ; and he that seeketh, findeth ; and to him that knocketh, it shall be
 11 opened. If a son shall ask bread of any of you that is a father, will he give him a stone ? or if he ask a fish,
 12 will he for a fish give him a serpent ? or if he shall ask an egg, will he offer him a scorpion ? If ye then, being
 13 evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him ?

14 And he was casting out a devil, and it was dumb ; and it came to pass when the devil was gone out, the dumb
 15 spake ; and the people wondered. But some of them said ; He casteth out devils through Beelzebub, the
 16 chief of the devils ; and others, tempting him, sought of him a sign from heaven. But he, knowing their
 17 thoughts, said unto them ; Every kingdom divided against itself, is brought to desolation, and an house di-

vided against an house falleth. If Satan also be divid- 18
 ed against himself, how shall his kingdom stand? be-
 cause ye say that I cast out devils through Beelzebub.
 And if I by Beelzebub cast out devils, by whom do 19
 your sons cast *them* out? Therefore shall they be your
 judges. But if I with the finger of God cast out devils, 20
 no doubt the kingdom of God is come upon you. When
 a strong man armed keepeth his palace, his goods are 21
 in peace; but when a stronger than he shall come upon
 him, and overcome him, he taketh from him all his 22
 armour wherein he trusted, and divideth his spoils.
 He that is not with me is against me; and he that 23
 gathereth not with me, scattereth. When the unclean 24
 spirit is gone out of a man, he walketh through dry
 places, seeking rest; and finding none, he saith; I
 will return unto my house whence I came out. And 25
 when he cometh, he findeth it swept and garnished.
 Then goeth he, and taketh to him seven other spirits 26
 more wicked than himself, and they enter in, and dwell
 there; and the last *state* of that man is worse than the
 first.—And it came to pass, as he spake these things, 27
 a certain woman of the company lifted up her voice,
 and said unto him; Blessed *is* the womb that bare
 thee, and the paps which thou hast sucked. But he 28
 said; Yea, rather blessed *are* they that hear the word
 of God, and keep *it*.—And when the people were 29
 gathered thick together, he began to say; This is an
 evil generation; they seek a sign; and there shall no
 sign be given it, but the sign of Jonas. For as Jonas 30
 was a sign unto the Ninevites, so shall also the Son of
 man be to this generation. The queen of the south 31
 shall rise up in the judgment with the men of this gen-
 eration, and condemn them; for she came from the
 utmost parts of the earth, to hear the wisdom of Solo-
 mon; and behold, a greater than Solomon *is* here.
 The men of Nineveh shall rise up in the judgment with 32
 this generation, and shall condemn it; for they repented
 at the preaching of Jonas; and behold, a greater
 than Jonas *is* here. No man when he hath lighted a 33

candle, putteth *it* into a secret place, neither under a bushel, but on a candlestick, that they which come in
 34 may see the light. The light of the body is the eye, therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also
 35 is full of darkness. Take heed therefore, that the
 36 light which is in thee be not darkness. If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 And as he spake, a certain Pharisee besought him to dine with him. And he went in and sat down to
 38 meat. And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner. And the
 39 Lord said unto him; Now do ye Pharisees make clean the outside of the cup and the platter; but your in-
 40 ward part is full of ravening and wickedness. Ye fools, did not he that made that which is without, make
 41 that which is within also? But rather give alms of such things as ye have; and behold, all things are
 42 clean unto you. But wo unto you Pharisees, for ye tithe mint, and rue, and all manner of herbs; and pass over judgment and the love of God. These ought ye
 43 to have done, and not to leave the other undone. Wo unto you Pharisees, for ye love the uppermost seats
 44 in the synagogues, and greetings in the markets. Wo unto you, for ye are as graves which appear not, and the men that walk over *them* are not aware of *them*.—

45 Then answered one of the lawyers, and said unto him;
 46 Master, thus saying, thou reproachest us also. And he said; Wo unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves
 47 touch not the burdens with one of your fingers. Wo unto you, for ye build the sepulchres of the prophets,
 48 and your fathers killed them. Truly ye bear witness, that ye allow the deeds of your fathers; for they indeed killed them, and ye build their sepulchres.
 49 Therefore also said the wisdom of God; I will send them prophets and apostles, and *some* of them they

shall slay and persecute ; that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation ; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple. Verily I say unto you, it shall be required of this generation. Wo unto you lawyers, for ye have taken away the key of knowledge ; ye entered not in yourselves, and them that were entering in ye hindered.—And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things ; laying wait for him, *and* seeking to catch something out of his mouth, that they might accuse him.—In the mean time, when there were gathered together an innumerable multitude of people, inasmuch that they trode one upon another, he began to say unto his disciples ; First of all, beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed ; neither hid, that shall not be known. Therefore, whatsoever ye have spoken in darkness, shall be heard in the light ; and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops. And I say unto you, my friends ; Be not afraid of them that kill the body, and after that, have no more than they can do. But I will forewarn you whom ye shall fear ; fear him, which after he hath killed, hath power to cast into hell ; yea, I say unto you, fear him. Are not five sparrows sold for two farthings ? and not one of them is forgotten before God. But even the very hairs of your head are all numbered. Fear not therefore ; ye are of more value than many sparrows.—Also I say unto you ; Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. But he that denieth me before men, shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him ; but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven. And when

they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought, how or what thing ye shall answer, or what ye shall say; for the Holy Ghost shall teach you in the same hour what ye ought to say.

And one of the company said unto him; Master, speak to my brother, that he divide the inheritance with me. And he said unto him; Man, who made me a judge, or a divider over you?—And he said unto them; Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.—And he spake a parable unto them, saying; The ground of a certain rich man brought forth plentifully. And he thought within himself, saying; What shall I do? because I have no room where to bestow my fruits. And he said; This will I do; I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods; and I will say to my soul; Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him; *Thou fool*, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided? So *is* he that layeth up treasure for himself, and is not rich towards God.—And he said unto his disciples; Therefore I say unto you, take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat; and the body *is more* than raiment. Consider the ravens, for they neither sow nor reap; which neither have store-house, nor barn; and God feedeth them. How much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow; they toil not, they spin not. And yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass in the field, which to-day is, and to-morrow is cast into the

oven, how much more *will he clothe* you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink ; neither be ye of doubtful mind. For all these things do the nations of the world seek after ; and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God, and all these things shall be added unto you. Fear not, little flock ; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms. Provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.—Let your loins be girded about, and *your* lights burning ; and ye yourselves like unto men that wait for their lord, when he will return from the wedding ; that when he cometh and knocketh, they may open unto him immediately. Blessed *are* those servants, whom the lord when he cometh shall find watching ; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find *them* so ; blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also ; for the Son of man cometh at an hour when ye think not.—Then Peter said unto him ; Lord, speakest thou this parable unto us, or even to all ? And the Lord said ; Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them* *their* portion of meat in due season ? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart ; My lord delayeth his coming ; and shall begin to beat the men-servants, and maidens, and to eat and drink, and to be drunken ; the lord of

that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware ; and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes* ; but he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required ; and to whom men have committed much, of him they will ask the more.—I am come to send fire on the earth ; and how I wish that it were already kindled ! But I have a baptism to be baptized with ; and how am I straitened till it be accomplished ! Suppose ye that I am come to give peace on earth ? I tell you, nay, but rather division. For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father ; the mother against the daughter, and the daughter against the mother ; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.—And he said also to the people ; When ye see a cloud rise out of the west, straightway ye say ; There cometh a shower ; and so it is. And when ye see the south wind blow, ye say ; There will be heat ; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky, and of the earth ; but how is it, that ye do not discern this time ?—Yea, and why even of yourselves judge ye not what is right ? When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him ; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

13 There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto

them ; Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things ? I tell you, nay ; but except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem ? I tell you, nay ; but except ye repent, ye shall all likewise perish.—He spake also this parable ; A certain *man* had a fig-tree planted in his vineyard ; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard ; Behold, these three years I come seeking fruit on this fig-tree, and find none ; cut it down ; why cumbereth it the ground ? And he answering said unto him ; Lord, let it alone this year also, till I shall dig about it, and dung it ; and if it bear fruit, *well* ; and if not, *then* after that thou shalt cut it down.

And he was teaching in one of the synagogues on the sabbath. And behold, there was a woman which had a spirit of infirmity eighteen years ; and was bowed together, and could in no wise lift up *herself*. And when Jesus saw her, he called *her* to him, and said unto her ; Woman, thou art loosed from thine infirmity. And he laid *his* hands on her ; and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people ; There are six days in which men ought to work ; in them therefore come and be healed, and not on the sabbath-day. The Lord then answered him, and said ; Thou hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering ? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day ? And when he had said these things, all his adversaries were ashamed ; and all the people rejoiced for all the glorious things that were done by him.

18 Then said he ; Unto what is the kingdom of God
 19 like ? and whereunto shall I resemble it ? It is like a
 grain of mustard-seed, which a man took, and cast into
 his garden ; and it grew, and waxed a great tree, and
 the fowls of the air lodged in the branches of it.—
 20 And again he said ; Whereunto shall I liken the king-
 21 dom of God ? It is like leaven, which a woman took
 and hid in three measures of meal, till the whole was
 leavened.

22 And he went through the cities and villages, teach-
 23 ing, and journeying towards Jerusalem. Then said
 one unto him ; Lord, are there few that be sav-
 24 ed ? And he said unto them ; Strive to enter in
 at the strait door ; for many, I say unto you, will
 25 seek to enter in, and shall not be able. When once the
 master of the house is risen up, and hath shut to the
 door, and ye begin to stand without, and to knock at
 the door, saying ; Lord, lord, open unto us ; and he
 shall answer and say unto you ; I know you not whence
 26 you are ; then shall ye begin to say ; We have eaten
 and drunk in thy presence, and thou hast taught in our
 27 streets. But he shall say ; I tell you, I know you not
 whence you are ; depart from me, all ye workers of
 28 iniquity. There shall be weeping and gnashing of
 teeth, when ye shall see Abraham, and Isaac, and Ja-
 29 cob, and all the prophets, in the kingdom of God, and
 you yourselves thrust out. And they shall come from
 the east, and from the west, and from the north and
 from the south ; and shall sit down in the kingdom of
 30 God. And behold, there are last, which shall be
 first ; and there are first, which shall be last.

31 The same day there came certain of the Pharisees,
 saying unto him ; Get thee out, and depart hence ;
 32 for Herod will kill thee. And he said unto them ; Go
 ye and tell that fox ; Behold, I cast out devils and I
 do cures to-day and to-morrow, and the third day I
 33 shall be perfected. Nevertheless, I must walk to-day
 and to-morrow, and the day following ; for it cannot be
 34 that a prophet perish out of Jerusalem. O Jerusalem,

Jerusalem, which killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings! and ye would not. Behold, 35
 your house is left unto you *desolate*. And I say unto you, ye shall not see me, until *the time* come when ye shall say; Blessed is he that cometh in the name of the Lord.

And it came to pass, as he went into the house of 14
 one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a 2
 certain man before him which had the dropsy. And 3
 Jesus answering, spake unto the lawyers and Pharisees, saying; Is it lawful to heal on the sabbath-day? And 4
 they held their peace. And he took *him*, and healed him and let *him* go. And he answered them, saying; 5
 Which of you shall have an ass or an ox fall into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these 6
 things.—And he put forth a parable to those which 7
 were bidden, when he marked how they chose out the chief rooms, saying unto them; When thou art bidden 8
 of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bid- 9
 den of him; and he that bade thee and him come and say to thee; Give this man place; and thou begin with 10
 shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room, that when 11
 he that bade thee cometh, he may say unto thee; Friend, go up higher. Then shalt thou have worship 12
 in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and 13
 he that humbleth himself shall be exalted.—Then 14
 said he also to him that bade him; When thou makest a dinner or a supper, call not thy friends, nor thy 15
 brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompense be 16
 made thee. But when thou makest a feast, call the 17
 poor, the maimed, the lame, the blind; and thou shalt 18

be blessed, for they cannot recompense thee ; for thou shalt be recompensed at the resurrection of the just.

15 ———And when one of them that sat at meat with him heard these things, he said unto him ; Blessed is he that shall eat bread in the kingdom of God. Then said he unto him ; A certain man made a great supper, and bade many. And he sent his servant at supper-time, to say to them that were bidden ; Come, for all things are now ready. And they all with one *consent* began to make excuse. The first said unto him ; I have bought a piece of ground, and I must needs go and see it ; I pray thee, have me excused. And another said ; I have bought five yoke of oxen, and I go to prove them ; I pray thee, have me excused. And another said ; I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house, being angry, said to his servant ; Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said ; Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant ; go out into the highways and hedges, and compel *them* to come in, that my house may be filled. For I say unto you, that none of those men which were bidden, shall taste of my supper.

25 And there went great multitudes with him ; and he turned, and said unto them ; If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it* ? lest haply after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him, saying ; This man began to build, and was not able to finish. Or what king going to make war against another king, sitteth

not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. Salt is good; but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dung-hill; *but* men cast it out. He that hath ears to hear, let him hear.

Then drew near unto him all the publicans and sinners, for to hear him. And the Pharisees and scribes murmured, saying; This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying; What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found *it*, he layeth *it* on his shoulders, rejoicing; and when he cometh home, he calleth together *his* friends and neighbours, saying unto them; Rejoice with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.—Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently, till she find *it*? And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying; Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.—And he said; A certain man had two sons. And the younger of them said to *his* father; Father, give me the portion of goods that falleth to *me*. And he divided unto them *his* living. And not many days after, the younger son gathered all together, and took his journey into a far country; and there wasted his substance with riotous living. And

when he had spent all, there arose a mighty famine in
15 that land ; and he began to be in want. And he went
and joined himself to a citizen of that country ; and he
16 sent him into his fields to feed swine. And he would
fain have filled his belly with the husks that the swine
17 did eat ; and no man gave unto him. And when he
came to himself, he said ; How many hired servants
of my father's have bread enough and to spare ! and I
18 perish here with hunger. I will arise and go to my
father, and will say unto him ; Father, I have sinned
19 against Heaven, and before thee ; I am no more worthy
to be called thy son ; make me as one of thy hired
20 servants. And he arose, and came to his father. But
when he was yet a great way off, his father saw him,
and had compassion ; and ran, and fell on his neck, and
21 kissed him. And the son said unto him ; Father, I
have sinned against Heaven and in thy sight ; and am
22 no more worthy to be called thy son. But the father
said to his servants ; Bring forth the best robe, and put
it on him, and put a ring on his hand, and shoes on his
23 feet. And bring hither the fatted calf, and kill it ; and
24 let us eat and be merry ; for this my son was dead,
and is alive again ; he was lost, and is found. And
25 they began to be merry. Now his elder son was in the
field ; and as he came and drew nigh to the house, he
26 heard music and dancing. And he called one of the
servants, and asked what these things meant. And he
27 said unto him ; Thy brother is come ; and thy father
hath killed the fatted calf, because he hath received
28 him safe and sound. And he was angry, and would
not go in. Therefore came his father out, and en-
29 treated him. And he answering said to his father ; Lo,
these many years do I serve thee, neither transgressed
I at any time thy commandment ; and yet thou never
gavest me a kid, that I might make merry with my
30 friends. But as soon as this thy son was come, which
hath devoured thy living with harlots, thou hast killed
31 for him the fatted calf. And he said unto him ; Son,
32 thou art ever with me, and all that I have is thine. It

was meet that we should make merry, and be glad, for this thy brother was dead, and is alive again; and was lost, and is found.

And he said also unto his disciples; There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him; How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself; What shall I do, because my lord taketh away from me the stewardship? I cannot dig, to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first; How much owest thou unto my lord? And he said; An hundred measures of oil. And he said unto him; Take thy bill, and sit down quickly, and write fifty. Then said he to another; And how much owest thou? And he said; An hundred measures of wheat. And he said unto him; Take thy bill, and write four-score. And the lord commended the unjust steward, because he had done wisely; for the children of this world are in their generation wiser than the children of light. And I say unto you; Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? and if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

And the Pharisees also, who were covetous, heard 14

16 all these things; and they derided him. And he said
unto them; Ye are they which justify yourselves be-
fore men; but God knoweth your hearts; for that
which is highly esteemed among men, is abomination
16 in the sight of God. The law and the prophets were
until John; since that time the kingdom of God is
17 preached, and every man presseth into it. And it is
easier for heaven and earth to pass, than one tittle of
18 the law to fail. Whosoever putteth away his wife, and
marrieth another, committeth adultery; and whosoever
marrieth her that is put away from *her* husband, com-
19 mitteth adultery.—There was a certain rich man,
which was clothed in purple and fine linen, and fared
20 sumptuously every day. And there was a certain beg-
gar named Lazarus, which was laid at his gate, full of
21 sores, and desiring to be fed with the crumbs which
fell from the rich man's table; moreover, the dogs
22 came and licked his sores. And it came to pass, that
the beggar died, and was carried by the angels into
Abraham's bosom. The rich man also died and was
23 buried. And in hell he lifted up his eyes, being in tor-
ments, and seeth Abraham afar off, and Lazarus in his
24 bosom. And he cried, and said; Father Abraham,
have mercy on me, and send Lazarus, that he may dip
the tip of his finger in water, and cool my tongue; for I
25 am tormented in this flame. But Abraham said; Son,
remember that thou in thy lifetime receivedst thy good
things, and likewise Lazarus evil things; but now he is
26 comforted, and thou art tormented. And besides all
this, between us and you there is a great gulf fixed, so
that they which would pass from hence to you, cannot,
neither can they pass to us, that *would come* from
27 thence. Then he said; I pray thee therefore, father,
28 that thou wouldest send him to my father's house; for
I have five brethren; that he may testify unto them,
29 lest they also come into this place of torment. Abra-
ham saith unto him; They have Moses and the prophets;
30 let them hear them. And he said; Nay, father Abra-
ham; but if one went unto them from the dead, they

will repent. And he said unto him ; If they hear not 31
Moses and the prophets, neither will they be persuad-
ed, though one rose from the dead.

Then said he unto the disciples ; It is impossible but 17
that offences will come ; but wo *unto him* through whom
they come ! It were better for him that a millstone were 2
hanged about his neck, and he cast into the sea, than
that he should offend one of these little ones. Take 3
heed to yourselves.—If thy brother trespass against
thee, rebuke him ; and if he repent, forgive him. And 4
if he trespass against thee seven times in a day, and
seven times in a day turn again, saying ; I repent ;
thou shalt forgive him.—And the apostles said unto 5
the Lord ; Increase our faith. And the Lord said ; If 6
ye had faith as a grain of mustard-seed, ye might say
unto this sycamine-tree ; Be thou plucked up by the
root, and be thou planted in the sea ; and it should
obey you. But which of you having a servant plough- 7
ing, or feeding cattle, will say unto him, when he is
come from the field ; Go immediately and sit down to
meat ? Will he not rather say unto him ; Make ready 8
wherewith I may sup, and gird thyself, and serve me,
till I have eaten and drunken ; and afterward thou shalt
eat and drink ? Doth he thank that servant, because he 9
did the things that were commanded ? I trow not. So 10
likewise ye, when ye shall have done all those things
which are commanded you, say ; We are unprofitable
servants ; we have done that which was our duty to do.

And it came to pass, as he went to Jerusalem, that 11
he passed through the midst of Samaria and Galilee.
And as he entered into a certain village, there met him 12
ten men that were lepers, which stood afar off. And 13
they lifted up *their* voices, and said ; Jesus, Master,
have mercy on us. And when he saw *them*, he said 14
unto them ; Go shew yourselves unto the priests. And
it came to pass, that, as they went, they were cleansed.
And one of them, when he saw that he was healed, 15
turned back, and with a loud voice glorified God ; and 16
fell down on *his* face at his feet, giving him thanks ;

17 and he was a Samaritan. And Jesus answering, said ;
Were there not ten cleansed ? but where *are* the nine ?
18 Are there not found that returned to give glory to God,
19 save this stranger ? And he said unto him ; Arise, go
thy way ; thy faith hath made thee whole.

20 And when he was demanded of the Pharisees, when
the kingdom of God should come, he answered them
and said ; The kingdom of God cometh not with ob-
21 servation ; neither shall they say ; Lo here, or, lo there ;
22 for behold, the kingdom of God is within you.—And
he said unto the disciples ; The days will come, when
ye shall desire to see one of the days of the Son of
23 man ; and ye shall not see *it*. And they shall say to
you ; See here, or see there ; go not after *them*, nor
24 follow *them*. For as the lightning that lighteneth out
of the one *part* under heaven, shineth unto the other
part under heaven ; so shall the Son of man be in his
25 day. But first must he suffer many things, and be re-
26 jected of this generation. And as it was in the days
of Noe, so shall it be also in the days of the Son of
27 man. They did eat, they drank, they married wives,
they were given in marriage, until the day that Noe
entered into the ark ; and the flood came, and destroyed
28 them all. Likewise also as it was in the days of Lot ;
they did eat, they drank, they bought, they sold, they
29 planted, they builded ; but the same day that Lot went
out of Sodom, it rained fire and brimstone from heaven,
30 and destroyed them all ; even thus shall it be in the
31 day when the Son of man is revealed. In that day,
he which shall be upon the house-top, and his stuff in
the house, let him not come down to take it away ; and
he that is in the field, let him likewise not return back.
32 Remember Lot's wife. Whosoever shall seek to save
his life, shall lose it ; and whosoever shall lose his life,
34 shall preserve it. I tell you ; In that night there shall
be two *men* in one bed ; one shall be taken, and the
35 other shall be left. Two *women* shall be grinding to-
gether ; the one shall be taken, and the other left.
37 And they answered and said unto him ; Where, Lord ?

And he said unto them; Wheresoever the body is, thither will the eagles be gathered together.—And 18
 he spake a parable unto them *to this end*, that men ought always to pray, and not to faint, saying; There 2
 was in a city a judge, which feared not God, neither regarded man. And there was a widow in that city; 3
 and she came unto him, saying; Avenge me of mine adversary. And he would not for a while. But after- 4
 ward he said within himself; Though I fear not God, nor regard man; yet, because this widow troubleth 5
 me, I will avenge her; lest by her continual coming she weary me. And the Lord said; Hear what the 6
 unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge 8
 them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

And he spake this parable unto certain which trusted 9
 in themselves that they were righteous, and despised others; Two men went up into the temple to pray; 10
 the one a Pharisee, and the other a publican. The 11
 Pharisee stood by himself, and prayed thus; God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican. I fast 12
 twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so 13
 much as *his* eyes unto heaven; but smote upon his breast, saying; God, be merciful to me a sinner. I 14
 tell you, this man went down to his house justified *rather* than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

And they brought unto him also infants, that he would 15
 touch them; but when *his* disciples saw *it*, they rebuked them. But Jesus called them unto him, and said; 16
 Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say 17
 unto you, whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

18 And a certain ruler asked him, saying; Good Mas-
19 ter, what shall I do to inherit eternal life? And Jesus
said unto him; Why callest thou me good? none is
20 good, save one, *that is* God. Thou knowest the com-
mandments; "Do not commit adultery; do not kill;
do not steal; do not bear false witness; honour thy
21 father and thy mother." And he said; All these have
22 I kept from my youth up. Now, when Jesus heard
these things, he said unto him; Yet lackest thou one
thing; sell all that thou hast, and distribute unto the
poor, and thou shalt have treasure in heaven; and
23 come, follow me. And when he heard this, he was
24 very sorrowful; for he was very rich.—And when
Jesus saw that he was very sorrowful, he said; How
hardly shall they that have riches enter into the king-
25 dom of God! For it is easier for a camel to go through
a needle's eye, than for a rich man to enter into the
26 kingdom of God. And they that heard *it* said; Who
27 then can be saved? And he said; The things which
are impossible with men, are possible with God.

28 Then Peter said; Lo, we have left all, and followed
29 thee. And he said unto them; Verily I say unto you,
there is no man that hath left house, or parents, or
brethren, or wife, or children, for the kingdom of God's
30 sake, who shall not receive manifold more in this pres-
ent time, and in the world to come life everlasting.

31 Then he took unto him the twelve, and said unto
them; Behold, we go up to Jerusalem, and all things
that are written by the prophets concerning the Son of
29 man shall be accomplished. For he shall be delivered
unto the Gentiles, and shall be mocked, and spitefully
33 entreated, and spitted on; and they shall scourge *him*,
and put him to death; and the third day he shall rise
24 again. And they understood none of these things; and
this saying was hid from them, neither knew they the
things which were spoken.

35 And it came to pass, that, as he was come nigh unto
Jericho, a certain blind man sat by the way-side beg-
36 ging. And hearing the multitude pass by, he asked

what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying; Jesus, thou son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace. But he cried so much the more; Thou son of David, have mercy on me. And Jesus stood and commanded him to be brought unto him. And when he was come near, he asked him, saying; What wilt thou that I shall do unto thee? And he said; Lord, that I may receive my sight. And Jesus said unto him; Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God; and all the people, when they saw it, gave praise unto God.

And *Jesus* entered and passed through Jericho. And behold, *there was* a man named Zaccheus; which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore-tree to see him; for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him; Zaccheus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it they all murmured, saying, that he was gone to be guest with a man that is a sinner. And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* four-fold. And Jesus said unto him; This day is salvation come to this house; forasmuch as he also is a son of Abraham; for the Son of man is come to seek and to save that which was lost.

And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore; A certain

nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them; Occupy till I come. But his citizens hated him, and sent a message after him, saying; We will not have this *man* to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money; that he might know how much every man had gained by trading. Then came the first, saying; Lord, thy pound hath gained ten pounds. And he said unto him; Well, thou good servant; because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying; Lord, thy pound hath gained five pounds. And he said likewise to him; Be thou also over five cities. And another came, saying; Lord, behold *here is* thy pound, which I have kept laid up in a napkin. For I feared thee, because thou art an austere man; thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him; Out of thine own mouth will I judge thee, *thou* wicked servant; thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow; wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by; Take from him the pound, and give it to him that hath ten pounds. (And they said unto him; Lord, he hath ten pounds.) For I say unto you, that unto every one which hath, shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me. And when he had thus spoken, he went before, ascending up to Jerusalem.

And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples, saying; Go ye

into the village over against *you* ; in the which at your
 entering ye shall find a colt tied, whereon yet never
 man sat ; loose him, and bring *him hither*. And if any 31
 man ask you ; Why do ye loose *him* ? thus shall ye
 say unto him ; Because the Lord hath need of him.
 And they that were sent went their way, and found 32
 even as he had said unto them. And as they were 33
 loosing the colt, the owners thereof said unto them ;
 Why loose ye the colt ? And they said ; The Lord 34
 hath need of him. And they brought him to Jesus ; 35
 and they cast their garments upon the colt, and they
 sat Jesus thereon. And as he went, they spread their 36
 clothes in the way.—And when he was come nigh, 37
 even now at the descent of the mount of Olives, the
 whole multitude of the disciples began to rejoice and
 praise God with a loud voice, for all the mighty works 38
 that they had seen, saying ; Blessed *be* the King that 39
 cometh in the name of the Lord ; peace in heaven,
 and glory in the highest. And some of the Pharisees 39
 from among the multitude said unto him ; Master, re-
 buke thy disciples. And he answered and said unto 40
 them ; I tell you, that if these should hold their peace,
 the stones would immediately cry out.—And when 41
 he was come near, he beheld the city, and wept over
 it, saying ; If thou hadst known, even thou, at least in 42
 this thy day, the things *which belong* unto thy peace !
 but now they are hid from thine eyes. For the days 43
 shall come upon thee, that thine enemies shall cast a
 trench about thee, and compass thee round, and keep
 thee in on every side ; and shall lay thee even with the 44
 ground, and thy children within thee ; and they shall
 not leave in thee one stone upon another ; because
 thou knewest not the time of thy visitation.

And he went into the temple, and began to cast out 45
 them that sold therein, and them that bought, saying 46
 unto them ; It is written ; “ My house is the house of
 prayer ; but ye have made it a den of thieves.”——
 And he taught daily in the temple ; but the chief priests, 47
 and the scribes, and the chief of the people sought

48 to destroy him. And they could not find what they might do; for all the people were very attentive to hear him.

20 And it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon
2 *him*, with the elders, and spake unto him, saying; Tell us, by what authority doest thou these things? or who
3 is he that gave thee this authority? And he answered and said unto them; I will also ask you one thing, and
4 answer me; The baptism of John, was it from heaven,
5 or of men? And they reasoned with themselves, saying; If we shall say; From heaven, he will say; Why
6 then believed ye him not? But and if we say; Of men; all the people will stone us; for they be persuaded that John was a prophet. And they answered,
8 that they could not tell whence *it was*. And Jesus said unto them; Neither tell I you by what authority I
9 do these things.—Then began he to speak to the people this parable; A man planted a vineyard, and let it forth to husbandmen; and went into a far country
10 for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard; but the husbandmen beat
11 him, and sent *him* away empty. And again he sent another servant; and they beat him also, and entreated
12 *him* shamefully, and sent *him* away empty. And again he sent a third; and they wounded him also, and cast
13 *him* out. Then said the lord of the vineyard; What shall I do? I will send my beloved son; it may be
14 they will reverence *him* when they see him. But when the husbandmen saw him, they reasoned among themselves, saying; This is the heir; come, let us kill him,
15 that the inheritance may be ours. So they cast him out of the vineyard, and killed *him*. What therefore
16 shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they
17 said; God forbid. And he beheld them, and said;

What is this then that is written ; "The stone which the builders rejected, the same is become the head of the corner?" Whosoever shall fall upon that stone, shall be broken ; but on whomsoever it shall fall, it will grind him to powder. And the chief priests and the scribes the same hour sought to lay hands on him ; and they feared the people ; for they perceived that he had spoken this parable against them.

And they watched *him*, and sent forth spies, which should feign themselves just men ; that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. And they asked him, saying ; Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly. Is it lawful for us to give tribute unto Cesar, or no ? But he perceived their craftiness, and said unto them ; Why tempt ye me ? Shew me a penny ; whose image and superscription hath it ? They answered and said ; Cesar's. And he said unto them ; Render therefore unto Cesar the things which be Cesar's ; and unto God the things which be God's. And they could not take hold of his words before the people ; and they marvelled at his answer, and held their peace.—Then came to *him* certain of the Sadducees, which deny that there is any resurrection, and they asked him, saying ; Master, Moses wrote unto us, " if any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother." There were therefore seven brethren ; and the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her ; and in like manner the seven also ; they left no children, and died. Last of all, the woman died also. Therefore in the resurrection, whose wife of them is she ? for seven had her to wife. And Jesus answering, said unto them ; The children of this world marry, and are given in marriage ; but they which shall be accounted worthy to obtain that world, and the

resurrection from the dead, neither marry, nor are given
 36 in marriage ; neither can they die any more ; for they
 are equal unto the angels ; and are the children of God,
 37 being the children of the resurrection. Now that the
 dead are raised, even Moses shewed at the bush, when
 he calleth the Lord, the God of Abraham, and the God
 38 of Isaac, and the God of Jacob. For he is not a God
 of the dead, but of the living ; for all live unto him.
 39 Then certain of the scribes answering, said ; Master,
 40 thou hast well said. And after that, they durst not ask
 41 him any question *at all*.—And he said unto them ;
 42 How say they that Christ is David's son ? And David
 himself saith in the book of Psalms ; “ The LORD said
 43 unto my Lord ; Sit thou on my right hand, till I make
 44 thine enemies thy footstool.” David therefore calleth
 45 him Lord, how is he then his son ?—Then in the au-
 dience of all the people, he said unto his disciples ;
 46 Beware of the scribes, which desire to walk in long
 robes, and love greetings in the markets, and the high-
 est seats in the synagogues, and the chief rooms at
 47 feasts ; which devour widows' houses, and for a shew
 make long prayers ; the same shall receive greater
 damnation.

21 And he looked up and saw the rich men casting their
 2 gifts into the treasury. And he saw also a certain poor
 3 widow, casting in thither two mites ; and he said ; Of
 a truth I say unto you, that this poor widow hath cast
 4 in more than they all. For all these have of their
 abundance cast in unto the offerings of God ; but she
 of her penury hath cast in all the living that she had.

5 And as some spake of the temple, how it was adorned
 6 with goodly stones, and gifts, he said ; *As for* these
 things which ye behold, the days will come, in the
 which there shall not be left one stone upon another,
 7 that shall not be thrown down. And they asked him,
 saying ; Master, but when shall these things be ? and
 what sign *will there be* when these things shall come to
 8 pass ? And he said ; Take heed that ye be not de-
 ceived. For many shall come in my name, saying ; I

am *Christ*, and the time draweth near. Go ye not
 therefore after them. But when ye shall hear of wars,
 and commotions, be not terrified; for these things must
 first come to pass; but the end is not by and by. Then
 said he unto them; Nation shall rise against nation,
 and kingdom against kingdom; and great earthquakes
 shall be in divers places, and famines, and pestilences;
 and fearful sights, and great signs shall there be from
 heaven.—But before all these they shall lay their
 hands on you, and persecute you, delivering you up to
 the synagogues, and into prisons, being brought before
 kings and rulers for my name's sake. And it shall turn
 to you for a testimony. Settle it therefore in your
 hearts, not to meditate before what ye shall answer.
 For I will give you a mouth and wisdom, which all
 your adversaries shall not be able to gainsay or re-
 sist. And ye shall be betrayed both by parents, and
 brethren, and kinsfolks, and friends; and some of you
 shall they cause to be put to death. And ye shall be
 hated of all men for my name's sake. But there shall
 not an hair of your head perish. In your patience pos-
 sess ye your souls.—And when ye shall see Jerusa-
 lem compassed with armies, then know that the deso-
 lation thereof is nigh. Then let them which are in
 Judea flee to the mountains; and let them which are
 in the midst of it depart out; and let not them that are
 in the countries enter thereinto. For these be the days
 of vengeance, that all things which are written may be
 fulfilled. But wo unto them that are with child, and
 to them that give suck in those days; for there shall
 be great distress in the land, and wrath upon this peo-
 ple; and they shall fall by the edge of the sword, and
 shall be led away captive into all nations; and Jerusalem
 shall be trodden down of the Gentiles, until the times
 of the Gentiles be fulfilled.—And there shall be signs
 in the sun, and in the moon, and in the stars; and upon
 the earth distress of nations, with perplexity at the roar
 of the sea and the waves; men's hearts failing them
 for fear, and for looking after those things which are

27 coming on the earth; for the powers of heaven shall be
 28 shaken. And then shall they see the Son of man
 29 coming in a cloud, with power and great glory. And
 when these things begin to come to pass, then look up,
 and lift up your heads; for your redemption draweth
 30 nigh.—And he spake to them a parable; Behold
 the fig-tree and all the trees; when they now shoot
 forth, ye see and know of your own selves that summer
 31 is now nigh at hand. So likewise ye, when ye see
 these things come to pass, know ye that the kingdom
 32 of God is nigh at hand. Verily I say unto you, this
 generation shall not pass away, till all be fulfilled.
 33 Heaven and earth shall pass away; but my words shall
 34 not pass away. And take heed to yourselves, lest at
 any time your hearts be overcharged with surfeiting,
 and drunkenness, and cares of this life; and so that
 35 day come upon you unawares. For as a snare shall
 it come on all them that dwell on the face of the whole
 36 earth. Watch ye therefore always, and pray that ye
 may be accounted worthy to escape all these things,
 that shall come to pass, and to stand before the Son
 of man.

37 And in the day-time he was teaching in the temple;
 and at night he went out, and abode in the mount that
 38 is called *the mount of Olives*. And all the people came
 early in the morning to him in the temple, for to hear
 22 him.—Now the feast of unleavened bread drew
 2 nigh, which is called the passover; and the chief priests
 and scribes sought how they might kill him; for they
 3 feared the people. Then entered Satan into Judas
 surnamed Iscariot, being of the number of the twelve.
 4 And he went his way, and communed with the chief
 priests and captains, how he might betray him unto
 5 them. And they were glad; and covenanted to give
 6 him money. And he promised; and sought opportunity
 to betray him unto them in the absence of the
 multitude.

7 Then came the day of unleavened bread, when the
 8 passover must be killed; and he sent Peter and John,

saying; Go and prepare us the passover, that we may eat. And they said unto him; Where wilt thou that we prepare? And he said unto them; Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in; and ye shall say unto the good man of the house; The master saith unto thee; Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished; there make ready. And they went and found as he had said unto them; and they made ready the passover.—And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them; With desire I have desired to eat this passover with you, before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said; Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.—And he took bread, and gave thanks, and brake it, and gave unto them, saying; This is my body, which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying; This cup is the new testament in my blood, which is shed for you.—But behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth as it was determined; but wo unto that man by whom he is betrayed. And they began to inquire among themselves, which of them it was that should do this thing.

And there was also a strife among them, which of them should be accounted the greatest. And he said unto them; The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater? he that sitteth at meat, or he

that serveth? is not he that sitteth at meat? but I am
 28 among you as he that serveth. Ye are they which
 29 have continued with me in my temptations. And as
 my Father hath appointed unto me a kingdom, I ap-
 30 point unto you, that ye eat and drink at my table in my
 kingdom; and ye shall sit on thrones, judging the twelve
 tribes of Israel.

31 And the Lord said; Simon, Simon, behold Satan
 hath desired to have you, that he may sift you as wheat.

32 But I have prayed for thee, that thy faith fail not.
 And when thou art converted, strengthen thy brethren.

33 And he said unto him; Lord, I am ready to go with
 34 thee, both into prison, and to death. And he said; I
 tell thee, Peter, the cock shall not crow this day, before
 that thou shalt thrice deny that thou knowest me.—

35 And he said unto them; When I sent you without
 purse, and scrip, and shoes, lacked ye any thing? And

36 they said; Nothing. Then said he unto them; But
 now, he that hath a purse, let him take it, and like-
 wise his scrip; and he that hath no sword, let him sell

37 his garment, and buy one. For I say unto you, that
 this that is written must yet be accomplished in me;
 “And he was reckoned among the transgressors.” For

38 the things concerning me have an end. And they said;
 Lord, behold, here are two swords. And he said unto
 them; It is enough.

39 And he came out, and went, as he was wont, to the
 mount of Olives; and his disciples also followed him.

40 And when he was at the place, he said unto them;

41 Pray that ye enter not into temptation. And he was
 withdrawn from them about a stone's cast, and kneeled

42 down, and prayed, saying; Father, if thou be willing,
 remove this cup from me; nevertheless, not my will,

43 but thine be done. And there appeared an angel unto
 him from heaven, strengthening him. And being in an

44 agony he prayed more earnestly. And his sweat was
 as it were great drops of blood falling down to the

45 ground. And when he rose up from prayer, and was
 come to the disciples, he found them sleeping for sor-

row; and said unto them; Why sleep ye? rise and 46
pray, lest ye enter into temptation.

And while he yet spake, behold a multitude, and he 47
that was called Judas, one of the twelve, went before
them, and drew near unto Jesus to kiss him. But 48
Jesus said unto him; Judas, betrayest thou the Son of
man with a kiss? When they which were about him 49
saw what would follow, they said unto him; Lord, shall
we smite with the sword? And one of them smote the 50
servant of the high priest, and cut off his right ear.
And Jesus answered and said; Suffer ye thus far. And 51
he touched his ear, and healed him.—Then Jesus 52
said unto the chief priests, and captains of the temple,
and the elders, which were come to him; Ye be come
out as against a thief, with swords and staves; when I 53
was daily with you in the temple, ye stretched forth no
hands against me; but this is your hour, and the power
of darkness.

Then took they him, and led *him*, and brought him 54
into the high priest's house. And Peter followed afar
off.—And when they had kindled a fire in the midst 55
of the hall, and were set down together, Peter sat down
among them. But a certain maid beheld him as he 56
sat by the fire, and earnestly looked upon him, and
said; This man was also with him. And he denied 57
him, saying; Woman, I know him not. And after a 58
little while another saw him, and said; Thou art also
of them. And Peter said; Man, I am not. And 59
about the space of one hour after, another confidently
affirmed, saying; Of a truth this *fellow* also was with
him; for he is a Galilean. And Peter said; Man, I 60
know not what thou sayest. And immediately, while
he yet spake, the cock crew. And the Lord turned, 61
and looked upon Peter; and Peter remembered the
word of the Lord, how he had said unto him; Before
the cock crew, thou shalt deny me thrice. And he 62
went out, and wept bitterly.

And the men that held Jesus, mocked him, and 63
smote *him*; and when they had blindfolded him, they 64

struck him on the face, and asked him, saying; Prophe-
 65 esy, who is it that smote thee? And many other things
 blasphemously spake they against him.

66 And as soon as it was day, the elders of the people,
 and the chief priests, and the scribes came together,
 67 and led him into their council, saying; If thou art the
 Christ, tell us. And he said unto them; If I tell you,
 68 ye will not believe; and if I also ask *you*, ye will not
 69 answer me, nor let *me* go. Hereafter shall the Son of
 man sit on the right hand of the power of God.—
 70 Then said they all; Art thou then the Son of God?
 And he said unto them; Ye say *truth*; for I am.
 71 And they said; What need we any further witness?
 For we ourselves have heard of his own mouth.

23 And the whole multitude of them arose, and led him
 2 unto Pilate. And they began to accuse him, saying;
 We found this *fellow* perverting the nation, and for-
 bidding to give tribute to Cesar, saying that he himself
 3 is Christ, a king. And Pilate asked him, saying; Art
 thou the King of the Jews? And he answered him and
 4 said; Thou sayest *it*. Then said Pilate to the chief
 priests, and to the people; I find no fault in this man.
 5 And they were the more fierce, saying; He stirreth
 up the people, teaching throughout all Jewry, begin-
 6 ming from Galilee to this place. When Pilate heard
 of Galilee, he asked whether the man were a Galilean.
 7 And as soon as he knew that he belonged unto Herod's
 jurisdiction, he sent him to Herod, who himself was
 8 also at Jerusalem at that time.—And when Herod
 saw Jesus, he was exceeding glad; for he was de-
 sirsous to see him of a long *season*, because he had heard
 many things of him; and he hoped to have seen some
 9 miracle done by him. Then he questioned with him
 10 in many words; but he answered him nothing. And
 the chief priests and scribes stood, and vehemently ac-
 11 cused him. And Herod with his men of war set him
 at nought, and mocked *him*, and arrayed him in a
 12 gorgeous robe, and sent him again to Pilate. And the
 same day Pilate and Herod were made friends to-

gether ; for before they were at enmity between themselves.—And Pilate, when he had called together 12
 the chief priests, and the rulers, and the people, said 14
 unto them ; Ye have brought this man unto me, as one
 that perverteth the people ; and behold, I, having ex-
 amined *him* before you, have found no fault in this
 man, touching those things whereof ye accuse him.
 No, nor yet Herod ; for I sent you to him, and lo, 15
 nothing worthy of death is done unto him. I will there- 16
 fore chastise him, and release *him*.—For of necessity 17
 he must release one unto them at the feast. And they 18
 cried out all at once, saying ; Away with this *man*, and 19
 release unto us Barabbas ; who, for a certain sedition 20
 made in the city, and for murder, was cast into prison.
 Pilate therefore, willing to release Jesus, spake again 21
 to them. But they cried, saying ; Crucify *him*, crucify 22
 him. And he said unto them the third time ; Why,
 what evil hath he done ? I have found no cause of death 23
 in him ; I will therefore chastise him, and let *him* go.
 And they were instant with loud voices, requiring that 24
 he might be crucified ; and the voices of them, and of
 the chief priests, prevailed. And Pilate gave sentence 25
 that it should be as they required. And he released
 him that for sedition and murder was cast into prison,
 whom they had desired ; but he delivered Jesus to
 their will.

And as they led him away, they laid hold upon one 26
 Simon a Cyrenian, coming out of the country, and on
 him they laid the cross, that he might bear *it* after Je- 27
 sus. And there followed him a great company of peo-
 ple, and of women ; which also bewailed and lamented 28
 him. But Jesus turning unto them, said ; Daughters 29
 of Jerusalem, weep not for me ; but weep for your-
 selves, and for your children. For behold, the days 30
 are coming, in the which they shall say ; Blessed *are*
 the barren, and the wombs that never bare, and the
 paps which never gave suck. Then shall they begin 31
 to say to the mountains ; Fall on us ; and to the hills ;
 Cover us. For if they do these things in a greentree, 32

33 what shall be done in the dry?—And there were also two other, malefactors, led to be put to death with him.

33 And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left. Then said Jesus; Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.—And the people stood beholding; and the rulers also with them derided him, saying; He saved others, let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying; If thou be the King of the Jews, save thyself. And a superscription also was written over him, in letters of Greek, and Latin, and Hebrew; “THIS IS THE KING OF THE JEWS.”—And one of the malefactors, which were hanged, railed on him, saying; If thou be Christ, save thyself and us. But the other answering, rebuked him, saying; Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus; Lord, remember me when thou comest into thy kingdom. And Jesus said unto him; Verily I say unto thee, to-day shalt thou be with me in paradise.—And it was about the sixth hour, and there was a darkness over all the earth, until the ninth hour. And the sun was darkened; and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said; Father, into thy hands I commend my spirit. And having said thus, he gave up the ghost.—Now, when the centurion saw what was done, he glorified God, saying; Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

And behold, a man named Joseph, a counsellor, a good man, and a just, (the same had not consented to the counsel and deed of them,) of Arimathea, a city of the Jews, who also himself waited for the kingdom of God; this *man* went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the sabbath drew on.

And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath-day, according to the commandment.—Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared; and certain *others* with them. And they found the stone rolled away from the sepulchre; and they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments. And as they were afraid, and bowed down *their* faces to the earth, they said unto them; Why seek ye the living among the dead? he is not here, but is risen. Remember how he spake unto you when he was yet in Galilee, saying; The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.—And they remembered his words; and returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not. Then arose Peter, and ran unto the sepulchre, and stooping down, he beheld the linen clothes laid by themselves; and went home, wondering at that which was to come to pass.

And behold, two of them went that same day to a

village called Emmaus, which was from Jerusalem
14 *about* threescore furlongs. And they talked together
15 of all these things which had happened. And it came
to pass, that, while they communed *together*, and rea-
soned, Jesus himself drew near, and went with them.
16 But their eyes were holden, that they should not know
17 him. And he said unto them ; What manner of com-
munications *are* these that ye have one to another, as
18 ye walk, and are sad? And the one of them, whose
name was Cleopas, answering, said unto him ; Art
thou only a stranger in Jerusalem, and hast not known
the things which are come to pass there in these days?
19 And he said unto them ; What things? And they said
unto him ; Concerning Jesus of Nazareth, which was a
prophet, mighty in deed and word before God and all
20 the people ; and how the chief priests and our rulers
delivered him to be condemned to death, and have
21 crucified him. But we trusted that it had been he
which should have redeemed Israel ; and beside all
this, to-day is the third day since these things were
22 done. Yea, and certain women also of our company
made us astonished, which were early at the sepulchre ;
23 and when they found not his body, they came, saying,
that they had also seen a vision of angels, which said
24 that he was alive. And certain of them which were
with us, went to the sepulchre, and found *it* even so as
25 the women had said ; but him they saw not. Then he
said unto them ; O fools, and slow of heart to believe
26 all that the prophets have spoken ! Ought not Christ to
have suffered these things, and to enter into his glory ?
27 And beginning at Moses, and all the prophets, he ex-
pounded unto them in all the scriptures the things con-
28 cerning himself. And they drew nigh unto the village
whither they went ; and he made as though he would
29 have gone further. But they constrained him, saying ;
Abide with us, for it is toward evening, and the day is
30 far spent. And he went in to tarry with them. And
it came to pass, as he sat at meat with them, he took
bread, and blessed *it*, and brake and gave to them.

And their eyes were opened, and they knew him ; and he vanished out of their sight. And they said one to another ; Did not our heart burn within us while he talked with us by the way, and while he opened to us the scriptures?—And they rose up the same hour, and returned to Jerusalem ; and found the eleven gathered together, and them that were with them, saying ; The Lord is risen indeed, and hath appeared to Simon. And they told what things *were done* in the way, and how he was known of them in breaking of bread.

And as they thus spake, he himself stood in the midst of them, and saith unto them ; Peace *be* unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them ; Why are ye troubled ? and why do thoughts arise in your hearts ? Behold my hands and my feet, that it is I myself ; handle me, and see ; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them *his* hands and *his* feet. And while they yet believed not for joy, and wondered, he said unto them ; Have ye here any meat ? And they gave him a piece of a broiled fish, and of an honey-comb. And he took *it*, and did eat before them.

And he said unto them ; These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures ; and said unto them ; Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of my Father upon you ; but tarry ye in the city, until ye be endued with power from on high.

And he led them out as far as to Bethany ; and he lift

51 up his hands, and blessed them. And it came to pass,
52 while he blessed them, he was parted from them, and
53 carried up into heaven. And they worshipped him, and
returned to Jerusalem with great joy; and were con-
tinually in the temple, praising and blessing God.

THE

G O S P E L

ACCORDING TO JOHN.

In the beginning was the Word, and the Word was
2 with God, and the Word was God. The same was in
3 the beginning with God. All things were made by
4 him; and without him was not any thing made that was
5 made. In him was life, and the life was the light of
6 men; and the light shineth in darkness, and the dark-
7 ness comprehended it not.—There was a man sent
8 from God, whose name *was* John; the same came for
9 a witness, to bear witness of the Light, that all *men*
10 through him might believe. He was not that Light,
11 but *was sent* to bear witness of that Light.—*That*
12 was the true Light, which lighteth every man that
13 cometh into the world. He was in the world, and the
14 world was made by him, and the world knew him not.
He came unto his own, and his own received him not.
But as many as received him, to them gave he power
to become the sons of God, *even* to them that believe
on his name; which were born, not of blood, nor of
the will of the flesh, nor of the will of man, but of God.
And the Word was made flesh, and dwelt among us,
(and we beheld his glory, the glory as of the only be-

gotten of the Father,) full of grace and truth.—John
 bare witness of him, and cried, saying ; This was he of
 whom I spake ; He that cometh after me, is preferred
 before me ; for he was before me. For of his fulness
 have all we received, and grace for grace. For the
 law was given by Moses ; *but* grace and truth came by
 Jesus Christ. No man hath seen God at any time ;
 the only begotten Son, which is in the bosom of the
 Father, he hath declared *him*.

And this is the record of John, when the Jews sent
 priests and Levites from Jerusalem, to ask him ; Who
 art thou ? And he confessed, and denied not ; but con-
 fessed ; I am not the Christ. And they asked him ;
 What then ? Art thou Elias ? And he saith ; I am not.
 Art thou that prophet ? And he answered ; No. Then
 said they unto him ; Who art thou ? that we may give
 an answer to them that sent us ; what sayest thou of
 thyself ? He said ; *I am* "The voice of one crying in
 the wilderness ; Make straight the way of the Lord,"
 as said the prophet Esaias ! And they which were sent
 were of the Pharisees ; and they asked him, and said
 unto him ; Why baptizest thou then, if thou be not that
 Christ, nor Elias, neither that prophet ? John answered
 them, saying ; I baptize with water ; but there standeth
 one among you, whom ye know not, *even* he who cometh
 after me, whose shoe's latchet I am not worthy to un-
 loose. These things were done in Bethany beyond
 Jordan, where John was baptizing.—The next day
 he seeth Jesus coming unto him, and saith ; Behold the
 Lamb of God, which taketh away the sin of the world.
 This is he, of whom I said ; After me cometh a man
 which is preferred before me ; for he was before me.
 And I knew him not ; but that he should be made
 manifest to Israel, therefore am I come baptizing
 with water. And John bare record, saying ; I saw
 the Spirit descending from heaven like a dove, and
 it abode upon him. And I knew him not ; but he
 that sent me to baptize with water, the same said
 unto me ; Upon whom thou shalt see the Spirit

34 descending and remaining on him, the same is he
 which baptizeth with the Holy Ghost. And I saw, and
 bare record, that this is the Son of God.

35 Again the next day after, John stood, and two of his
 36 disciples. And looking upon Jesus as he walked, he
 37 saith; Behold the Lamb of God. And the two disci-
 38 ples heard him speak, and they followed Jesus. Then
 Jesus turned, and saw them following, and saith unto
 them; What seek ye? They said unto him; Rabbi,
 (which is to say, being interpreted, master,) where
 39 dwellest thou? He saith unto them; Come and see.
 They came and saw where he dwelt; and abode with
 40 him that day. It was about the tenth hour. One of
 the two which heard John *speak*, and followed him,
 41 was Andrew, Simon Peter's brother. He first findeth
 his own brother Simon, and saith unto him; We have
 found the Messias; (which is, being interpreted, *the*
 42 Christ.) And he brought him to Jesus. When Jesus
 beheld him, he said; Thou art Simon, the son of Jona;
 thou shalt be called Cephas; which is by interpreta-
 43 tion, a stone.—The day following he would go forth
 into Galilee; and findeth Philip, and saith unto him;
 44 Follow me. Now Philip was of Bethsaida, the city of
 45 Andrew and Peter. Philip findeth Nathanael, and
 saith unto him; We have found him of whom Moses
 in the law, and the prophets, did write, Jesus of Naza-
 46 reth, the son of Joseph. And Nathanael said unto
 him; Can there any good thing come out of Nazareth?
 47 Philip saith unto him; Come and see. Jesus saw
 Nathanael coming to him, and saith of him; Behold
 48 an Israelite indeed, in whom is no guile. Nathanael
 saith unto him; Whence knowest thou me? Jesus an-
 swered and said unto him; Before that Philip called
 thee, when thou wast under the fig-tree, I saw thee.
 49 Nathanael answered and saith unto him; Rabbi,
 thou art the Son of God, thou art the King of Israel.
 50 Jesus answered and said unto him; Because I said
 unto thee; I saw thee under the fig-tree, believest
 51 thou? thou shalt see greater things than these. And

he saith unto him ; Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

And the third day there was a marriage in Cana of Galilee ; and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him ; They have no wine. Jesus saith unto her ; Woman, what have I to do with thee ? mine hour is not yet come. His mother saith unto the servants ; Whatsoever he saith unto you, do *it*. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them ; Fill the water-pots with water. And they filled them up to the brim. And he saith unto them ; Draw out now, and bear unto the governor of the feast. And they bare *it*. When the ruler of the feast had tasted the water that was made wine ; (and knew not whence it was ; but the servants which drew the water knew ;) the governor of the feast called the bridegroom, and saith unto him ; Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse ; *but* thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory ; and his disciples believed on him.—After this he went down to Capernaum, he and his mother, and his brethren, and his disciples ; and they continued there not many days.

And the Jews' passover was at hand, and Jesus went up to Jerusalem. And he found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting. And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen ; and poured out the changers' money, and overthrew the tables ; and said unto them that sold doves ; Take these things hence ; make not my Father's house an house of merchandise. And his disciples remembered that it was written ;

18 "The zeal of thy house eateth me up."—Then answered the Jews, and said unto him; What sign shewest thou unto us, seeing that thou doest these things?
19 Jesus answered and said unto them; Destroy this temple, and in three days I will raise it up. Then said the Jews;
20 Forty and six years was this temple in building; and wilt thou rear it up in three days? But
21 he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this; and they believed the scripture, and the word which Jesus had said.

22 Now when he was in Jerusalem at the passover, in the feast-day, many believed in his name, when they
23 saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men;
24 and needed not that any should testify of man; for he knew what was in man.—There was a man of the Pharisees, named Nicodemus, a ruler of the Jews;
25 the same came to him by night, and said unto him; Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest,
26 except God be with him. Jesus answered and said unto him; Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.
27 Nicodemus saith unto him; How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered; Verily, verily, I say unto thee, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of
28 God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not, that I said unto thee; Ye must be born again. The wind bloweth where it listeth; and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the
29 Spirit. Nicodemus answered and said unto him; How can these things be? Jesus answered and said unto him; Art thou a master of Israel, and knowest not
30 these things? Verily, verily, I say unto thee, we speak

that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not; how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him, is not condemned; but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light; because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. And John also was baptizing in Ænon, near to Salim, because there was much water there; and they came, and were baptized. For John was not yet cast into prison. Then there arose a question between some of John's disciples and a Jew, about purifying. And they came unto John, and said unto him; Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. John answered and said; A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said; I am not the Christ, but that I am sent before him. He that hath the bride, is the bridegroom; but the friend of

the bridegroom, which standeth and heareth him, rejoiceth greatly, because of the bridegroom's voice. This my joy therefore is fulfilled. He must increase, but I *must* decrease. He that cometh from above is above all. He that is of the earth is earthly, and speaketh of the earth; he that cometh from heaven is above all, and what he hath seen and heard that he testifieth; and no man receiveth his testimony. He that hath received his testimony, hath set to his seal that God is true. For he whom God hath sent, speaketh the words of God; for God giveth not the Spirit by measure *unto him*. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him.

4 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John; (though Jesus himself baptized not, but his disciples;) he left Judea, and departed again into Galilee. And he must needs go through Samaria. 5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore being wearied with *his* journey, sat thus 7 on the well; *and* it was about the sixth hour.—There cometh a woman of Samaria to draw water. Jesus 8 saith unto her; Give me to drink. (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him; How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? (For the Jews have no dealings 10 with the Samaritans.) Jesus answered and said unto her; If thou knewest the gift of God, and who it is that saith to thee; Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him; Sir, thou hast 12 whence then hast thou that living water? Art thou

greater than our father Jacob? which gave us the well, and drank thereof himself, and his children, and his cattle. Jesus answered and said unto her; Whosoever drinketh of this water, shall thirst again; but whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life. The woman saith unto him; Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her; Go, call thy husband, and come hither. The woman answered and said; I have no husband. Jesus said unto her; Thou hast well said; I have no husband. For thou hast had five husbands; and he whom thou now hast, is not thy husband; in that saidst thou truly. The woman saith unto him; Sir, I perceive, that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place, where men ought to worship. Jesus saith unto her; Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what; we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit; and they that worship him, must worship *him* in spirit and in truth. The woman saith unto him; I know that Messiah cometh; (which is called Christ;) when he is come, he will tell us all things. Jesus saith unto her; I that speak unto thee am *he*. And upon this came his disciples, and marvelled that he talked with the woman. Yet no man said; What seekest thou? or, why talkest thou with her?—The woman then left her water-pot, and went her way into the city, and saith to the men; Come, see a man which told me all things that ever I did; is not this the Christ? They went out of the city, and came unto him.—In the mean while his disciples prayed him, saying; Master, eat. But he said unto them; I have meat to eat that

33 ye know not of. Therefore said the disciples one to
 another ; Hath any man brought him *aught* to eat?
 34 Jesus saith unto them ; My meat is, to do the will of
 35 him that sent me, and to finish his work. Say not ye,
 there are yet four months, and *then* cometh harvest?
 Behold, I say unto you, lift up your eyes, and look on
 36 the fields, for they are white already to harvest. He
 that reapeth receiveth wages, and gathereth fruit unto
 life eternal ; that both he that soweth, and he that reap-
 37 eth, may rejoice together. And herein is that saying
 38 true, "one soweth, and another reapeth." I sent you
 to reap that whereon ye bestowed no labour ; other
 men laboured, and ye are entered into their labours.
 39 —And many of the Samaritans of that city believed
 on him for the saying of the woman, which testified ;
 40 He told me all that ever I did. So when the Samari-
 tans were come unto him, they besought him that he
 would tarry with them ; and he abode there two days.
 41 And many more believed, because of his own word.
 42 And they said unto the woman ; Now we believe, not
 because of thy saying ; for we have heard *him* ourselves,
 and know that this is indeed the Christ, the Saviour of
 the world.

43 Now, after two days he departed thence, and went
 44 into Galilee. For Jesus himself testified, that a prophet
 45 hath no honour in his own country. Then when he
 was come into Galilee, the Galileans received him, hav-
 ing seen all the things that he did at Jerusalem at the
 46 feast ; for they also went unto the feast.—So he
 came again into Cana of Galilee, where he made the
 water wine. And there was a certain nobleman, whose
 47 son was sick, at Capernaum. When he heard that
 Jesus was come out of Judea into Galilee, he went
 unto him, and besought him that he would come down,
 and heal his son ; for he was at the point of death.
 48 Then said Jesus unto him ; Except ye see signs and
 49 wonders, ye will not believe. The nobleman saith
 50 unto him ; Sir, come down ere my child die. Jesus
 saith unto him ; Go thy way ; thy son liveth. And the

man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told *him*, saying; Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him; Yesterday at the seventh hour the fever left him. So the father knew that *it was* at the same hour, in the which Jesus said unto him; Thy son liveth. And himself believed, and his whole house. This *is* again the second miracle *that* Jesus did, when he was come out of Judea into Galilee.

After this there was a feast of the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem, by the sheep *market*, a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water; whosoever then first, after the troubling of the water, stepped in, was made whole, of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him; Wilt thou be made whole? The impotent man answered him; Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me. Jesus saith unto him; Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked. And on the same day was the sabbath.—The Jews therefore said unto him that was cured; It is the sabbath-day; it is not lawful for thee to carry *thy* bed. He answered them; He that made me whole, the same said unto me; Take up thy bed, and walk. Then asked they him; What man is that which said unto thee; Take up thy bed, and walk? And he that was healed wist not who it was; for Jesus had conveyed himself away, a multitude being in *that* place. After-

ward Jesus findeth him in the temple, and said unto him ; Behold, thou art made whole ; sin no more, lest
15 a worse thing come unto thee. The man departed, and told the Jews that it was Jesus, which had made
16 him whole.—And therefore did the Jews persecute Jesus, because he had done these things on the sabbath-
17 day. But Jesus answered them ; My Father worketh hitherto, and I work. Therefore the Jews sought the
18 more to kill him, because he not only had broken the sabbath, but said also, that God was his Father, making
19 himself equal with God. Then answered Jesus, and said unto them ; Verily, verily, I say unto you, the Son
20 can do nothing of himself, but what he seeth the Father do ; for what things soever he doeth, these also doeth
21 the Son likewise ; for the Father loveth the Son, and sheweth him all things that himself doeth ; and he will
22 shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth
23 them ; even so the Son quickeneth whom he will. For the Father judgeth no man ; but hath committed all
24 judgment unto the Son ; that all *men* should honour the Son, even as they honour the Father. He that hon-
25 oureth not the Son, honoureth not the Father which hath sent him. Verily, verily, I say unto you, he that
26 heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condem-
27 nation, but is passed from death unto life. Verily, verily, I say unto you, the hour is coming, and now is,
28 when the dead shall hear the voice of the Son of God ; and they that hear shall live. For as the Father hath
29 life in himself ; so hath he given to the Son to have life in himself. And he hath given him authority to
30 execute judgment also, because he is the Son of man. Marvel not at this ; for the hour is coming, in the which
all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resur-
rection of life ; and they that have done evil, unto the resurrection of damnation. I can of mine own self
do nothing. As I hear, I judge ; and my judgment is

just ; because I seek not mine own will, but the will of
 him which hath sent me. If I bear witness of myself, 31
 my witness is not true. There is another that beareth 32
 witness of me ; and I know that the witness which he
 witnesseth of me is true. Ye sent unto John, and he 33
 bare witness unto the truth. But I receive not testi- 34
 mony from man ; but these things I say, that ye might
 be saved. He was a burning and a shining light ; and 35
 ye were willing for a season to rejoice in his light.
 But I have greater witness than *that* of John ; for the 36
 works which the Father hath given me to finish, the
 same works that I do, bear witness of me, that the
 Father hath sent me. And the Father himself which 37
 hath sent me, hath borne witness of me. Ye have
 neither heard his voice at any time, nor seen his shape.
 And ye have not his word abiding in you ; for whom 38
 he hath sent, him ye believe not. Search the scrip- 39
 tures, for in them ye think ye have eternal life ; and
 they are they which testify of me ; and ye will not 40
 come to me, that ye might have life. I receive not 41
 honour from men ; but I know you, that ye have not the
 love of God in you. I am come in my Father's name, 42
 and ye receive me not ; if another shall come in his
 own name, him ye will receive. How can ye believe, 43
 which receive honour one of another, and seek not the
 honour that *cometh* from God only ? Do not think that I 44
 will accuse you to the Father ; there is *one* that accus-
 eth you, *even* Moses, in whom ye trust. For had ye 45
 believed Moses, ye would have believed me ; for he
 wrote of me. But if ye believe not his writings, how 46
 shall ye believe my words ? 47

After these things Jesus went over the sea of Gali- 6
 lee, which is *the sea* of Tiberias. And a great multi- 7
 tude followed him, because they saw the miracles,
 which he did on them that were diseased. And Jesus 3
 went up into a mountain, and there he sat with his
 disciples. And the passover, a feast of the Jews, was 4
 nigh. When Jesus then lift up his eyes, and saw a 5
 great company come unto him, he saith unto Philip ;

6 Whence shall we buy bread, that these may eat? (And
this he said to prove him; for he himself knew, what
7 he would do.) Philip answered him; Two hundred
pennyworth of bread is not sufficient for them, that
8 every one of them may take a little. One of his dis-
ciples, Andrew, Simon Peter's brother, saith unto him;
9 There is a lad here, which hath five barley-loaves, and
two small fishes; but what are they among so many?
10 And Jesus said; Make the men sit down. Now there
was much grass in the place. So the men sat down,
11 in number about five thousand. And Jesus took the
loaves, and when he had given thanks, he distributed
to the disciples, and the disciples to them that were set
down; and likewise of the fishes, as much as they would.
12 When they were filled, he said unto his disciples;
Gather up the fragments that remain, that nothing be
13 lost. Therefore they gathered *them* together, and
filled twelve baskets with the fragments of the five
barley-loaves, which remained over and above unto
14 them that had eaten.—Then those men, when they
had seen the miracle that Jesus did, said; This is of a
truth that prophet that should come into the world.
15 When Jesus therefore perceived that they would come,
and take him by force, to make him a king, he de-
parted again into a mountain himself alone.

16 And when even was *now* come, his disciples went
17 down unto the sea. And they entered into a ship,
and went over the sea toward Capernaum. And it
18 was now dark, and Jesus was not come to them. And
the sea arose by reason of a great wind that blew.
19 So when they had rowed about five and twenty or
thirty furlongs, they see Jesus walking on the sea, and
drawing nigh unto the ship; and they were afraid.
20 But he saith unto them; It is I; be not afraid. Then
they willingly received him into the ship; and imme-
diately the ship was at the land, whither they went.

21 The day following, when the people which stood on
the other side of the sea saw that there was none other
boat there, save one, and that Jesus went not with his

disciples into the ship, but *that* his disciples were gone
 away alone; (howbeit there came other boats from
 Tiberias nigh unto the place, where they did eat bread,
 after that the Lord had given thanks;) when the peo-
 ple therefore saw that Jesus was not there, neither his
 disciples, they took shipping, and came to Capernaum,
 seeking for Jesus.—And when they had found him
 on the other side of the sea, they said unto him;
 Rabbi, when camest thou hither? Jesus answered them
 and said; Verily, verily, I say unto you; Ye seek me,
 not because ye saw the miracles, but because ye did
 eat of the loaves, and were filled. Labour not for the
 meat which perisheth, but for that meat which endur-
 eth unto everlasting life, which the Son of man shall
 give unto you; for him hath God the Father sealed.
 Then said they unto him; What shall we do, that we
 might work the works of God? Jesus answered and
 said unto them; This is the work of God, that ye be-
 lieve on him whom he hath sent. They said therefore
 unto him; What sign shewest thou then, that we may
 see, and believe thee? what dost thou work? Our
 fathers did eat manna in the desert, as it is written;
 “He gave them bread from heaven to eat.”—Then
 Jesus said unto them; Verily, verily, I say unto you,
 Moses gave you not that bread from heaven; but my
 Father giveth you the true bread from heaven. For
 the bread of God is he which cometh down from
 heaven, and giveth life unto the world. Then said
 they unto him; Lord, evermore give us this bread.
 And Jesus said unto them; I am the bread of life; he
 that cometh to me, shall never hunger; and he that
 believeth on me, shall never thirst. But I said unto
 you, that ye also have seen me, and believe not. All
 that the Father giveth me, shall come to me; and
 him that cometh to me, I will in no wise cast out; for
 I came down from heaven, not to do mine own will,
 but the will of him that sent me. And this is the will
 of him which hath sent me, that of all which he hath
 given me, I should lose nothing, but should raise it up

40 again at the last day. For this is the will of him that
 sent me, that every one which seeth the Son, and be-
 lieveth on him, may have everlasting life; and I will
 41 raise him up at the last day.—The Jews then mur-
 mured at him, because he said; I am the bread which
 42 came down from heaven; and they said; Is not this
 Jesus the son of Joseph, whose father and mother we
 know? How is it then that he saith; I came down from
 43 heaven? Jesus answered and said unto them; Murmur
 44 not among yourselves. No man can come to me, ex-
 cept the Father, which hath sent me; draw him, and I
 45 will raise him up at the last day. It is written in the
 prophets; “And they shall be all taught of God.”
 Every man that hath heard, and hath learned of the
 46 Father, cometh unto me. Not that any man hath seen
 the Father, save he which is of God; he hath seen the
 47 Father. Verily, verily, I say unto you, he that believ-
 48 eth on me hath everlasting life. I am that bread of
 49 life. Your Fathers did eat manna in the wilderness;
 50 and are dead; ~~this~~ is the bread which cometh down
 from heaven, that a man may eat thereof, and not die.
 51 I am the living bread which came down from heaven;
 if any man eat of this bread, he shall live for ever.
 And the bread that I will give is my flesh, which I will
 52 give for the life of the world.—The Jews therefore
 strove among themselves, saying; How can this man
 53 give us *his* flesh to eat? Then Jesus said unto them;
 Verily, verily, I say unto you, except ye eat the flesh
 of the Son of man, and drink his blood, ye have no
 54 life in you. Whoso eateth my flesh, and drinketh my
 blood, hath eternal life; and I will raise him up at
 55 the last day. For my flesh is meat indeed, and my
 56 blood is drink indeed. He that eateth my flesh, and
 57 drinketh my blood, dwelleth in me, and I in him. As
 the living Father hath sent me, and I live by the Father;
 58 so he that eateth me, even he shall live by me. This
 is that bread which came down from heaven; not as
 your fathers did eat, and are dead; he that eateth of

this bread shall live for ever. These things said he in the synagogue, as he taught in Capernaum.

Many therefore of his disciples, when they had heard *this*, said ; This is an hard saying ; who can hear it ? When Jesus knew in himself that his disciples murmured at it, he said unto them ; Doth this offend you ? *What* and if ye shall see the Son of man ascend up where he was before ? It is the Spirit that quickeneth ; the flesh profiteth nothing. The words that I speak unto you, *they* are spirit, and *they* are life. But there are some of you that believe not ; for Jesus knew from the beginning who they were that believed not, and who should betray him. And he said ; Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.—From that *time* many of his disciples went back ; and walked no more with him. Then said Jesus unto the twelve ; Will ye also go away ? Simon Peter answered him ; Lord, to whom shall we go ? thou hast the words of eternal life ; and we believe, and are sure, that thou art that Holy One of God. Jesus answered them ; Have not I chosen you twelve ? and one of you is a devil. He spake of Judas Iscariot *the son* of Simon ; for he it was that should betray him, being one of the twelve.

After these things Jesus walked in Galilee ; for he would not walk in Jewry, because the Jews sought to kill him.—Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto him ; Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. For neither did his brethren believe in him. Then Jesus said unto them ; My time is not yet come ; but your time is alway ready. The world cannot hate you ; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast ; I go not up *now* unto this feast, for my

9 time is not yet full come. When he had said these
10 words unto them, he abode *still* in Galilee. But when
his brethren were gone up, then went he also up unto
11 the feast, not openly, but as it were in secret.—Then
the Jews sought him at the feast, and said ; Where is he ?
12 And there was much murmuring among the people con-
cerning him. For some said ; He is a good man ; oth-
13 ers said ; Nay ; but he deceiveth the people. How-
beit, no man spake openly of him, for fear of the Jews.
14 Now, about the midst of the feast, Jesus went up
15 into the temple and taught. And the Jews marvelled,
saying ; How knoweth this man letters, having never
16 learned ? Jesus answered them, and said ; My doctrine
17 is not mine, but his that sent me. If any man will do
his will, he shall know of the doctrine, whether it be of
18 God, or *whether* I speak of myself. He that speaketh
of himself, seeketh his own glory ; but he that seeketh
his glory that sent him, the same is true, and no un-
19 righteousness is in him. Did not Moses give you the
law ? and *yet* none of you keepeth the law ; why go ye
20 about to kill me ? The people answered and said ; Thou
21 hast a devil ; who goeth about to kill thee ? Jesus an-
swered and said unto them ; I have done one work,
22 and ye all marvel because of it. Moses gave unto you
circumcision ; (not because it is of Moses, but of the
fathers ;) and ye on the sabbath-day circumcise a man.
23 If a man on the sabbath-day receive circumcision, that
the law of Moses should not be broken, are ye angry
at me, because I have made a man every whit whole
24 on the sabbath-day ? Judge not according to the ap-
pearance, but judge righteous judgment.—Then said
25 some of them of Jerusalem ; Is not this he whom they
seek to kill ? but lo, he speaketh boldly, and they say
26 nothing unto him ; do the rulers know indeed that this
is the Christ ? Howbeit, we know this man, whence he
27 is ; but when Christ cometh, no man knoweth whence
he is.—Then cried Jesus in the temple, as he taught,
28 saying ; Ye both know me, and ye know whence I am ;
and I am not come of myself, but he that sent me is

true, whom ye know not. I know him, for I am from
 him, and he hath sent me. Then they sought to take
 him; but no man laid hands on him, because his hour
 was not yet come. And many of the people believed
 on him, and said; When Christ cometh, will he do
 more miracles than these which this *man* hath done?
 The Pharisees heard that the people murmured such
 things concerning him; and the Pharisees and the chief
 priests sent officers to take him.—Then said Jesus;
 Yet a little while I am with you, and *then* I go unto
 him that sent me. Ye shall seek me, and shall not
 find *me*; and where I am, *thither* ye cannot come.
 Then said the Jews among themselves; Whither will
 he go, that we shall not find him? will he go unto the
 dispersed among the Gentiles, and teach the Gentiles?
 What *manner of* saying is this that he said; Ye shall
 seek me, and shall not find *me*; and where I am,
thither ye cannot come?

In the last day, that *great day* of the feast, Jesus
 stood and cried, saying; If any man thirst, let him
 come unto me, and drink. He that believeth on me,
 as the scripture hath said, out of his belly shall flow
 rivers of living water. But this spake he of the Spirit,
 which they that believe on him should receive; for the
 Holy Ghost was not yet *given*, because that Jesus was
 not yet glorified.—Many of the people therefore,
 when they heard this saying, said; Of a truth this is
 the Prophet. Others said; This is the Christ. But
 some said; Shall Christ come out of Galilee? Hath
 not the scripture said, that Christ cometh of the seed
 of David, and out of the town of Bethlehem, where
 David was? So there was a division among the people
 because of him.—And some of them would have
 taken him; but no man laid hands on him. Then
 came the officers to the chief priests and Pharisees.
 And they said unto them; Why have ye not brought
 him? The officers answered; Never man spake like
 this man. Then answered them the Pharisees; Are
 ye also deceived? have any of the rulers, or of the

40 Pharisees believed on him? but this people, who know-
 50 eth not the law, *believeth*; they are cursed. Nicodemus saith unto them; he that came to Jesus by night,
 51 being one of them; Doth our law judge *any* man be-
 52 fore it hear him, and know what he doeth? They answered and said unto him; Art thou also of Galilee? search and look, for out of Galilee ariseth no prophet.

8 And every man went unto his own house. Jesus
 2 went unto the mount of Olives; and early in the morning he came again into the temple, and all the people
 3 came unto him; and he sat down and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery, and when they had set her in the
 4 midst, they say unto him; Master, this woman was
 5 taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned; but
 6 what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as*
 7 *though he heard them not*. So when they continued asking him, he lifted up himself, and said unto them; He that is without sin among you, let him first cast a
 8 stone at her. And again he stooped down, and wrote
 9 on the ground. And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last; and Jesus was left alone, and the woman standing in the midst.
 10 When Jesus had lifted up himself, and saw none but the woman, he said unto her; Woman, where are those
 11 thine accusers? hath no man condemned thee? She said; No man, Lord. And Jesus said unto her; Neither do I condemn thee; go, and sin no more.

12 Then spake Jesus again unto them, saying; I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.
 13 The Pharisees therefore said unto him; Thou bearest
 14 record of thyself; thy record is not true. Jesus answered and said unto them; Though I bear record of myself, *yet* my record is true; for I know whence I

came, and whither I go; but ye cannot tell whence I
 come, or whither I go. Ye judge after the flesh, I
 judge no man. And yet if I judge, my judgment is
 true; for I am not alone, but I and the Father that
 sent me. It is also written in your law; "The testi-
 mony of two men is true." I am one that bear witness of
 myself, and the Father that sent me beareth witness of
 me. Then said they unto him; Where is thy Father?
 Jesus answered; Ye neither know me, nor my Father.
 If ye had known me, ye should have known my Father
 also. These words spake he in the treasury, as he
 taught in the temple; and no man laid hands on him,
 for his hour was not yet come.

Then said Jesus again unto them; I go my way, and ye shall seek me, and shall die in your sins; whither I go, ye cannot come. Then said the Jews; Will he kill himself, because he saith; Whither I go, ye cannot come? And he said unto them; Ye are from beneath, I am from above; ye are of this world, I am not of this world. I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am *he*, ye shall die in your sins. Then said they unto him; Who art thou? And Jesus saith unto them; Even *the same* that I said unto you from the beginning. I have many things to say, and to judge of you; but he that sent me, is true; and I speak to the world those things which I have heard of him. They understood not, that he spake to them of the Father. Then said Jesus unto them; When ye have lifted up the Son of man, then shall ye know that I am *he*; and I do nothing of myself, but as my Father hath taught me, I speak these things; and he that sent me is with me; the Father hath not left me alone, for I do always those things that please him.

As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him; If ye continue in my word, *then* are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free. They answered him; We be Abra-

ham's seed, and were never in bondage to any man ;
 34 how sayest thou ; Ye shall be made free ? Jesus an-
 answered them ; Verily, verily, I say unto you, whoso-
 35 ever committeth sin, is the servant of sin. And the
 servant abideth not in the house for ever ; *but* the Son
 36 abideth ever. If the Son therefore shall make you
 free, ye shall be free indeed. I know that ye are
 Abraham's seed ; but ye seek to kill me, because my
 37 word hath no place in you. I speak that which I have
 seen with my Father ; and ye do that which ye have
 38 seen with your father. They answered and said unto
 him ; Abraham is our father. Jesus saith unto them ;
 If ye were Abraham's children, ye would do the works
 39 of Abraham. But now ye seek to kill me, a man that
 hath told you the truth, which I have heard of God ;
 40 this did not Abraham. Ye do the deeds of your fa-
 ther. Then said they to him ; We be not born of
 41 fornication ; we have one Father, *even* God. Jesus
 said unto them ; If God were your Father, ye would
 love me ; for I proceeded forth and came from God ;
 42 neither came I of myself, but he sent me. Why do
 ye not understand my speech ? *Even* because ye can-
 43 not hear my word. Ye are of *your* father the devil,
 and the lusts of your father ye will do. He was a
 murderer from the beginning, and abode not in the
 truth ; because there is no truth in him. When he
 speaketh a lie, he speaketh of his own ; for he is a liar,
 44 and the father of it. And because I tell *you* the truth,
 ye believe me not. Which of you convinceth me of
 45 sin ? If I say the truth, why do ye not believe me ? He
 that is of God, heareth God's words ; ye therefore
 46 hear *them* not, because ye are not of God. The Jews
 answered, and said unto him ; Say we not well, that
 47 thou art a Samaritan, and hast a devil ? Jesus answered ;
 I have not a devil, but I honour my Father, and ye do
 48 dishonour me. And I seek not mine own glory ; there
 is one that seeketh and judgeth. Verily, verily, I
 49 say unto you, if a man keep my saying, he shall never
 50 see death. Then said the Jews unto him ; Now we
 51 see death. Then said the Jews unto him ; Now we
 52

know that thou hast a devil ; Abraham is dead, and the prophets, and thou sayest ; If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead ? and the prophets are dead ; whom makest thou thyself ? Jesus answered ; If I honour myself, my honour is nothing. It is my Father that honoureth me, of whom ye say, that he is your God, yet ye have not known him ; but I know him. And if I should say, I know him not, I shall be a liar like unto you. But I know him, and keep his saying. Your father Abraham rejoiced to see my day ; and he saw it, and was glad. Then said the Jews unto him ; Thou art not yet fifty years old, and hast thou seen Abraham ? Jesus said unto them ; Verily, verily, I say unto you, before Abraham was, I am.— Then took they up stones to cast at him ; but Jesus hid himself, and went out of the temple.

And as *Jesus* passed by, he saw a man which was blind from *his* birth. And his disciples asked him, saying ; Master, who did sin ? this man, or his parents, that he was born blind ? Jesus answered ; Neither hath this man sinned, nor his parents ; but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day ; the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him ; Go, wash in the pool of Siloam ; (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.—The neighbours therefore, and they which before had seen him that he was a beggar, said ; Is not this he that sat and begged ? Some said ; This is he. Others said ; He is like him. *But* he said ; I am *he*. Therefore said they unto him ; How were thine eyes opened ? He answered and said ; A man that is called *Jesus*, made clay, and anointed mine eyes, and said unto me ; Go to Siloam, and wash. And I went and washed,

12 and I received sight. Then said they unto him ; Where is he ? He said ; I know not.

13 They brought to the Pharisees him that aforetime
14 was blind. And it was the sabbath-day when Jesus
15 made the clay, and opened his eyes. Then again the
Pharisees also asked him, how he had received his
sight. He said unto them ; He put clay upon mine
16 eyes, and I washed, and do see. Therefore said some
of the Pharisees ; This man is not of God, because he
keepeth not the sabbath-day. Others said ; How can
a man that is a sinner do such miracles ? And there was
17 a division among them. They say unto the blind man
again ; What sayest thou of him, that he hath opened
18 thine eyes ? He said ; He is a prophet. But the Jews
did not believe concerning him, that he had been blind,
and received his sight, until they called the parents of
19 him that had received his sight. And they asked them,
saying ; Is this your son, who ye say was born blind ?
20 how then doth he now see ? His parents answered them
and said ; We know that this is our son, and that he
21 was born blind ; but by what means he now seeth, we
know not ; or who hath opened his eyes, we know not ;
he is of age, ask him ; he shall speak for himself.
22 These words spake his parents, because they feared
the Jews. For the Jews had agreed already, that if
any man did confess that he was Christ, he should be
23 put out of the synagogue. Therefore said his parents ;
24 He is of age, ask him.—Then again called they the
man that was blind, and said unto him ; Give God the
25 praise ; we know that this man is a sinner. He an-
swered and said ; Whether he be a sinner or no, I
know not ; one thing I know, that, whereas I was blind,
26 now I see. Then said they to him again ; What did
27 he to thee ? how opened he thine eyes ? He answered
them ; I have told you already, and ye did not hear ;
wherefore would ye hear it again ? will ye also be his
28 disciples ? They reviled him, and said ; Thou art his
disciple ; but we are Moses' disciples. We know that
29 God spake unto Moses ; as for this fellow, we know

not from whence he is. The man answered and 30
 said unto them; Why, herein is a marvellous thing,
 that ye know not from whence he is, and *yet* he hath
 opened mine eyes. Now we know that God heareth 31
 not sinners; but if any man be a worshipper of God,
 and doeth his will, him he heareth. Since the world 32
 began was it not heard, that any man opened the eyes
 of one that was born blind; if this man were not of God, 33
 he could do nothing. They answered and said unto 34
 him; Thou wast altogether born in sins; and dost thou
 teach us? And they cast him out.

Jesus heard that they had cast him out; and when 35
 he had found him, he said unto him; Dost thou be-
 lieve on the Son of God? He answered and said; Who 36
 is he, Lord, that I might believe on him? And Jesus 37
 said unto him; Thou hast both seen him, and it is he
 that talketh with thee. And he said; Lord, I believe; 38
 and he worshipped him. And Jesus said; For judg- 40
 ment I am come into this world, that they which see
 not might see, and that they which see, might be made
 blind.—And *some* of the Pharisees which were with 40
 him heard these words, and said unto him; Are we
 blind also? Jesus said unto them; If ye were blind, ye 41
 should have no sin; but now ye say; We see; there-
 fore your sin remaineth. Verily, verily, I say unto 10
 you, he that entereth not by the door into the sheep-
 fold, but climbeth up some other way, the same is a
 thief and a robber; but he that entereth in by the door, 2
 is the shepherd of the sheep. To him the porter open- 3
 eth; and the sheep hear his voice; and he calleth his
 own sheep by name, and leadeth them out. And when 4
 he putteth forth his own sheep, he goeth before them;
 and the sheep follow him, for they know his voice.
 And a stranger will they not follow, but will flee from 5
 him; for they know not the voice of strangers.—
 This parable spake Jesus unto them; but they under- 6
 stood not what things they were which he spake unto
 them. Then said Jesus unto them again; Verily, verily, 7
 I say unto you, I am the door of the sheep. All 8

that ever came before me are thieves and robbers ; but
 9 the sheep did not hear them. I am the door ; by me
 if any man enter in, he shall be saved, and shall go in
 10 and out, and find pasture. The thief cometh not, but
 for to steal, and to kill, and to destroy ; I am come
 that they might have life, and that they might have it
 11 more abundantly. I am the good shepherd ; the good
 12 shepherd giveth his life for the sheep. But he that is an
 hireling, and not the shepherd, whose own the sheep
 are, not, seeth the wolf coming, and leaveth the sheep,
 and fleeth ; and the wolf catcheth them, and scattereth
 13 the sheep. The hireling fleeth, because he is an hire-
 14 ling, and careth not for the sheep. I am the good
 shepherd ; and know my *sheep*, and am known of mine,
 15 as the Father knoweth me, and I know the Father ; and
 16 I lay down my life for the sheep. And other sheep I
 have, which are not of this fold ; them also I must bring ;
 and they shall hear my voice, and there shall be one
 17 fold, *and* one shepherd. Therefore doth my Father
 love me, because I lay down my life, that I might take
 18 it again ; no man taketh it from me, but I lay it down
 of myself ; I have power to lay it down, and I have
 power to take it again ; this commandment have I re-
 19 ceived of my Father.—There was a division there-
 20 fore again among the Jews for these sayings. And
 many of them said ; He hath a devil, and is mad ; why
 21 hear ye him ? Others said ; These are not the words
 of him that hath a devil ; can a devil open the eyes of
 the blind ?

22 And it was at Jerusalem the feast of the dedication,
 23 and it was winter ; and Jesus walked in the temple, in
 24 Solomon's porch. Then came the Jews round about
 him, and said unto him ; How long dost thou make us
 to doubt ? If thou be the Christ, tell us plainly.—
 25 Jesus answered them ; I told you, and ye believed not.
 The works that I do in my Father's name, they bear
 26 witness of me. But ye believe not ; because ye are
 27 not of my sheep. As I said unto you, my sheep hear
 28 my voice, and I know them, and they follow me ; and

I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave *them* me, is greater than all; and none is able to pluck *them* out of my Father's hand; I and *my* Father are one.—Then the Jews took up stones again to stone him. Jesus answered them; Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying; For a good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thyself God. Jesus answered them; Is it not written in your law; "I said, ye are gods?" If he called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of him whom the Father hath sanctified, and sent into the world; Thou blasphemest, because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me, and I in him.—Therefore they sought again to take him; but he escaped out of their hand.

And he went away again beyond Jordan, into the place where John at first baptized; and there he abode. And many resorted unto him, and said; John did no miracle; but all things that John spake of this man were true. And many believed on him there.

Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha. (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying; Lord, behold, he whom thou lovest is sick. When Jesus heard *that*, he said; This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was. Then after that

saith he to *his* disciples ; Let us go into Judea again.
 8 *His* disciples say unto him ; Master, the Jews of late
 9 sought to stone thee, and goest thou thither again ? Je-
 sus answerèd ; Are there not twelve hours in the day ?
 if any man walk in the day, he stumbleth not, because
 10 he seeth the light of this world ; but if a man walk in
 the night, he stumbleth, because there is no light in him.
 11 These things said he ; and after that he saith unto them ;
 Our friend Lazarus sleepeth ; but I go that I may
 12 awake him out of sleep. Then said his disciples ;
 13 Lord, if he sleep, he shall do well. Howbeit Jesus
 spake of his death ; but they thought that he had
 14 spoken of taking of rest in sleep. Then said Jesus
 15 unto them plainly ; Lazarus is dead ; and I am glad
 for your sakes that I was not there, to the intent ye
 16 may believe ; nevertheless, let us go unto him. Then
 said Thomas, which is called Didymus, unto his fellow-
 disciples ; Let us also go, that we may die with him.
 17 Then when Jesus came, he found that he had *lain*
 18 in the grave four days already. Now Bethany was
 19 nigh unto Jerusalem, about fifteen furlongs off ; and
 many of the Jews came to Martha and Mary, to com-
 20 fort them concerning their brother. Then Martha, as
 soon as she heard that Jesus was coming, went and met
 21 him ; but Mary sat *still* in the house. Then said
 Martha unto Jesus ; Lord, if thou hadst been here, my
 22 brother had not died ; but I know that even now, what-
 soever thou wilt ask of God, God will give *it* thee.
 23 Jesus saith unto her ; Thy brother shall rise again.
 24 Martha saith unto him ; I know that he shall rise again,
 25 in the resurrection at the last day. Jesus said unto
 her ; I am the resurrection, and the life ; he that be-
 lieveth in me, though he were dead, yet shall he live ;
 26 and whosoever liveth, and believeth in me, shall never
 27 die. Believest thou this ? She saith unto him ; Yea,
 Lord ; I believe that thou art the Christ, the Son of
 28 God, which should come into the world. And when
 she had so said, she went her way, and called Mary her
 sister secretly, saying ; The Master is come, and calleth

for thee. As soon as she heard *that*, she arose quickly, and came unto him. (Now Jesus was not yet come into the town; but was in that place where Martha met him.) The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, followed her, saying; She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him; Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said; Where have ye laid him? They say unto him; Lord, come and see. Jesus wept. Then said the Jews; Behold, how he loved him! And some of them said; Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it. Jesus said; Take ye away the stone. Martha, the sister of him that was dead, saith unto him; Lord, by this time he stinketh; for he hath been *dead* four days. Jesus saith unto her; Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone. And Jesus lift up *his* eyes, and said; Father, I thank thee that thou hast heard me. And I knew that thou hearest me always; but because of the people which stand by, I said *it*, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice; Lazarus, come forth. He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them; Loose him, and let him go.—Then many of the Jews which came to Mary, and had seen the things which he did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 Then gathered the chief priests and the Pharisees a
council, and said; What do we? for this man doeth
48 many miracles. If we let him thus alone, all *men* will
believe on him; and the Romans shall come, and take
49 away both our place and nation. And one of them,
named Caiaphas, being the high priest that same year,
50 said unto them; Ye know nothing at all, nor consider
that it is expedient for us, that one man should die for
the people, and that the whole nation perish not.
51 And this spake he not of himself; but being high priest
that year, he prophesied that Jesus should die for that
52 nation; and not for that nation only, but that also he
should gather together in one the children of God that
53 were scattered abroad. Then from that day forth they
took counsel together for to put him to death.—
54 Jesus therefore walked no more openly among the
Jews, but went thence unto a country near to the wil-
derness, into a city called Ephraim; and there con-
55 tinued with his disciples. And the Jews' passover was
nigh at hand; and many went out of the country up to
Jerusalem before the *passover*, to purify themselves.
56 Then sought they for Jesus, and spake among them-
selves, as they stood in the temple; What think ye?
57 that he will not come to the feast? Now both the chief
priests and the Pharisees had given a commandment,
that, if any man knew where he were, he should shew
it, that they might take him.

12 Then Jesus, six days before the passover, came to
Bethany, where Lazarus was which had been dead,
2 whom he raised from the dead. There they made him
a supper, and Martha served; but Lazarus was one of
3 them that sat at the table with him. Then took Mary
a pound of ointment of spikenard, very costly, and
anointed the feet of Jesus, and wiped his feet with her
hair; and the house was filled with the odour of the
4 ointment. Then saith one of his disciples, Judas
5 Iscariot, Simon's *son*, which should betray him; Why
was not this ointment sold for three hundred pence,
6 and given to the poor? This he said, not that he cared

for the poor, but because he was a thief, and had the bag, and bare what was put therein. Then said Jesus ; 7
 Let her alone ; against the day of my burying hath she kept this. For the poor always ye have with you, but 8
 me ye have not always.

Much people of the Jews therefore knew that he was 9
 there ; and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised 10
 from the dead. But the chief priests consulted that 11
 they might put Lazarus also to death ; because that by 11
 reason of him many of the Jews went away, and believed on Jesus.

On the next day, much people that were come to 12
 the feast, when they heard that Jesus was coming to 13
 Jerusalem, took branches of palm-trees, and went forth 13
 to meet him, and cried ; Hosanna ; blessed is the King 14
 of Israel, that cometh in the name of the Lord. And 14
 Jesus, when he had found a young ass, sat thereon, as 15
 it is written ; " Fear not, daughter of Sion ; behold, thy 15
 King cometh, sitting on an ass's colt." These things 16
 understood not his disciples at the first ; but when Je- 16
 sus was glorified, then remembered they that these 17
 things were written of him, and *that* they had done 17
 these things unto him.—The people therefore that 17
 was with him when he called Lazarus out of his grave, 18
 and raised him from the dead, bare record. For this 18
 cause the people also met him, for that they heard that 19
 he had done this miracle. The Pharisees therefore 19
 said among themselves ; Ye perceive how ye prevail 19
 nothing ; behold, the world is gone after him.

And there were certain Greeks among them that 20
 came up to worship at the feast. The same came 21
 therefore to Philip, which was of Bethsaida of Galilee, 21
 and desired him, saying ; Sir, we would see Jesus. 22
 Philip cometh and telleth Andrew ; and again, Andrew 23
 and Philip tell Jesus. And Jesus answered them, say- 23
 ing ; The hour is come, that the Son of man should be 24
 glorified. Verily, verily, I say unto you, except a corn 24
 of wheat fall into the ground and die, it abideth alone ;

25 but if it die, it bringeth forth much fruit. He that
 26 loveth his life shall lose it; and he that hateth his life
 in this world, shall keep it unto life eternal. If any
 man serve me, let him follow me; and where I am,
 there shall also my servant be; if any man serve me,
 27 him will *my* Father honour. Now is my soul troubled;
 and what shall I say? Father, save me from *this* hour?
 28 But for this cause came I unto this hour. Father,
 glorify thy name. Then came there a voice from
 heaven, *saying*; "I have both glorified *it*, and will
 29 glorify *it* again." The people therefore that stood by,
 and heard *it*, said that it thundered. Others said; An
 30 angel spake to him. Jesus answered and said; This
 voice came not because of me, but for your sakes.
 31 Now is the judgment of this world; now shall the
 32 prince of this world be cast out. And I, if I be lifted
 33 up from the earth, will draw all *men* unto me. This
 34 he said, signifying what death he should die.—The
 people answered him; We have heard out of the law
 that Christ abideth for ever; and how sayest thou, the
 Son of man must be lifted up? who is this Son of man?
 35 Then Jesus said unto them; Yet a little while is the
 light among you. Walk, while ye have the light, lest
 darkness come upon you; for he that walketh in dark-
 36 ness knoweth not whither he goeth. While ye have
 light, believe in the light, that ye may be the children
 of light. These things spake Jesus, and departed, and
 did hide himself from them.

37 But though he had done so many miracles before
 38 them, yet they believed not on him; that the saying of
 Esaias the prophet might be fulfilled, which he spake;
 "Lord, who hath believed our report? and to whom
 39 hath the arm of the Lord been revealed?" Therefore
 they could not believe; because that Esaias said again;
 40 "He hath blinded their eyes, and hardened their heart;
 that they should not see with *their* eyes, nor under-
 stand with *their* heart, and be converted, and I should
 41 heal them." These things said Esaias, when he saw
 42 his glory, and spake of him. Nevertheless, among the

chief rulers also many believed on him ; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue ; for they loved the praise of men more than the praise of God.—Jesus cried, and said ; He that believeth on me, believeth not on me, but on him that sent me ; and he that seeth me, seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not ; (for I came not to judge the world, but to save the world ;) he that rejecteth me, and receiveth not my words, hath one that judgeth him ; the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself ; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak ; and I know that his commandment is life everlasting. Whatsoever I speak therefore, even as the Father said unto me, so I speak.

Now before the feast of the passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end ; and supper being ended, (the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him,) Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God ; he riseth from supper, and laid aside his garments, and took a towel, and girded himself ; after that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded. Then cometh he to Simon Peter ; and Peter saith unto him ; Lord, dost thou wash my feet ? Jesus answered and said unto him ; What I do thou knowest not now, but thou shalt know hereafter. Peter saith unto him ; Thou shalt never wash my feet. Jesus answered him ; If I wash thee not, thou hast no part with me. Simon Peter saith unto him ; Lord, not my feet only, but also *my* hands and *my* head. Jesus

saith to him ; He that is washed needeth not save to wash *his* feet, but is clean every whit ; and ye are
 11 clean, but not all. For he knew who should betray
 12 him ; therefore said he ; Ye are not all clean.—So
 after he had washed their feet, and had taken his garments, and was set down again, he said unto them ;
 13 Know ye what I have done to you ? Ye call me ; Master,
 14 and Lord ; and ye say well ; for *so* I am. If I
 then, *your* Lord and Master, have washed your feet,
 15 ye also ought to wash one another's feet. For I have
 given you an example, that ye should do as I have
 16 done to you. Verily, verily, I say unto you, the servant
 is not greater than his lord, neither he that is sent
 17 greater than he that sent him. If ye know these things,
 18 happy are ye if ye do them. I speak not of you all ;
 I know whom I have chosen ; but that the scripture may
 be fulfilled ; “ He that eateth bread with me, hath lifted
 19 up his heel against me.” Now I tell you before
 it come, that when it is come to pass, ye may believe
 20 that I am *he*. Verily, verily, I say unto you ; He that
 receiveth whomsoever I send, receiveth me ; and he
 that receiveth me, receiveth him that sent me.

21 When Jesus had thus said, he was troubled in spirit,
 and testified, and said ; Verily, verily, I say unto you,
 22 that one of you shall betray me. Then the disciples
 looked one on another, doubting of whom he spake.
 23 Now there was leaning on Jesus' bosom, one of his
 24 disciples, whom Jesus loved. Simon Peter therefore
 beckoned to him, that he should ask who it should be
 25 of whom he spake. He then, lying on Jesus' breast,
 26 saith unto him ; Lord, who is it ? Jesus answered ; He
 it is to whom I shall give a sop, when I have dipped *it*.
 And when he had dipped the sop, he gave *it* to Judas
 27 Iscariot *the son* of Simon. And after the sop, Satan
 entered into him. Then said Jesus unto him ; That
 28 thou doest, do quickly. Now no man at the table knew
 29 for what intent he spake this unto him. For some of
them thought, because Judas had the bag, that Jesus
 had said unto him ; Buy *those things* that we have need

of against the feast; or that he should give something to the poor. He then, having received the sop, went immediately out; and it was night.

When he was gone out, Jesus said; Now is the Son of man glorified; and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me; and, as I said unto the Jews; Whither I go, ye cannot come; so now I say unto you. A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.—Simon Peter said unto him; Lord, whither goest thou? Jesus answered him; Whither I go, thou canst not follow me now; but thou shalt follow me afterward. Peter said unto him; Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him; Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, the cock shall not crow, till thou hast denied me thrice.

Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if *it were* not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, *there* ye may be also. And whither I go ye know, and the way ye know.—Thomas saith unto him; Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him; I am the way, and the truth, and the life; no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him.—Philip saith unto him; Lord, shew us the Father, and it sufficeth us. Jesus saith unto him; Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou *then*;

10 Shew us the Father? Believest thou not that I am in
the Father, and the Father in me? The words that I
speak unto you, I speak not of myself; but the Father,
11 that dwelleth in me, he doeth the works. Believe me,
that I *am* in the Father, and the Father in me; or else
12 believe me for the very works' sake. Verily, verily, I
say unto you, he that believeth on me, the works that
I do shall he do also, and greater *works* than these
13 shall he do; because I go unto my Father, and what-
soever ye shall ask in my name, that will I do; that
14 the Father may be glorified in the Son. If ye shall
ask any thing in my name, I will do it.—If ye love
15 me, keep my commandments; and I will pray the Fa-
ther, and he shall give you another Comforter, that he
16 may abide with you for ever; *even* the Spirit of truth,
whom the world cannot receive, because it seeth him
17 not, neither knoweth him; but ye know him, for he
dwelleth with you, and shall be in you. I will not leave
18 you comfortless; I will come to you. Yet a little
while, and the world seeth me no more; but ye see
19 me; because I live, ye shall live also. At that day ye
shall know that I *am* in my Father, and you in me,
20 and I in you. He that hath my commandments, and
keepeth them, he it is that loveth me; and he that
loveth me, shall be loved of my Father; and I will
21 love him, and will manifest myself to him.—Judas
saith unto him (not Iscariot); Lord, how is it that thou
wilt manifest thyself unto us, and not unto the world?
22 Jesus answered and said unto him; If a man love me,
he will keep my words; and my Father will love him,
and we will come unto him, and make our abode with
23 him. He that loveth me not, keepeth not my sayings;
and the word which ye hear is not mine, but the Fa-
24 ther's which sent me.—These things have I spoken
unto you, being *yet* present with you; but the Com-
25 forter, *which* is the Holy Ghost, whom the Father will
send in my name, he shall teach you all things, and
bring all things to your remembrance, whatsoever I
26 have said unto you. Peace I leave with you, my peace

I give unto you ; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you ; I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I go unto the Father ; for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye might believe.—Hereafter I will not talk much with you. For the prince of the world cometh, and hath nothing in me. But that the world may know that I love the Father, and as the Father gave me commandment, even so I do ; arise, let us go hence.

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away ; and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in me. I am the vine, ye *are* the branches. He that abideth in me, and I in *him*, the same bringeth forth much fruit ; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered ; and men gather them, and cast *them* into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit, and be my disciples.—As the Father hath loved me, so have I loved you ; continue ye in my love. If ye keep my commandments, ye shall abide in my love ; even as I have kept my Father's commandments, and abide in his love.—These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full. This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I

call you not servants ; for the servant knoweth not what his lord doeth ; but I have called you friends, for all things that I have heard of my Father, I have made
16 known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and *that* your fruit should remain ; that whatsoever ye shall ask of the Father in my name,
17 he may give it you. These things I command you, 18 that ye love one another.—If the world hate you, ye 19 know that it hated me before *it* hated you. If ye were of the world, the world would love his own ; but because ye are not of the world, but I have chosen you
20 out of the world, therefore the world hateth you. Remember the word that I said unto you ; The servant is not greater than his lord. If they have persecuted me, they will also persecute you ; if they have kept my
21 saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they
22 know not him that sent me. If I had not come and spoken unto them, they had not had sin ; but now they
23 have no cloak for their sin. He that hateth me, hateth 24 my Father also. If I had not done among them the works which none other man did, they had not had sin ; but now have they both seen, and hated both me
25 and my Father. But *this cometh to pass*, that the word might be fulfilled that is written in their law ; “They
26 hated me without a cause.”—But when the Comforter is come, whom I will send unto you from the Father, (*even* the Spirit of truth, which proceedeth from
27 the Father,) he shall testify of me. And ye also shall bear witness, because ye have been with me from the
16 beginning.—These things have I spoken unto you,
2 that ye should not be offended. They shall put you out of the synagogues ; yea, the time cometh, that whosoever killeth you, will think that he doeth God
3 service. And these things will they do, because they
4 have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things

I said not unto you at the beginning, because I was with you. But now I go my way to him that sent me, and none of you asketh me; Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth; it is expedient for you that I go away. For if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth. For he shall not speak of himself, but whatsoever he shall hear, *that* shall he speak, and he will shew you things to come. He shall glorify me, for he shall receive of mine, and shall shew *it* unto you. All things that the Father hath are mine. Therefore said I, that he taketh of mine, and shall shew *it* unto you. A little while, and ye shall not see me; and again, a little while, and ye shall see me, because I go to the Father.—Then said *some* of his disciples among themselves; What is this that he saith unto us; A little while, and ye shall not see me; and again, a little while, and ye shall see me; and; Because I go to the Father? They said therefore; What is this that he saith, a little while? We cannot tell what he saith. Jesus knew that they were desirous to ask him, and said unto them; Do ye inquire among yourselves of that I said; A little while, and ye shall not see me; and again, a little while, and ye shall see me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man

22 is born into the world. And ye now therefore have
 23 sorrow ; but I will see you again, and your heart shall
 24 rejoice, and your joy no man taketh from you ; and in
 25 that day ye shall ask me nothing. Verily, verily, I say
 26 unto you, whatsoever ye shall ask the Father in my
 27 name, he will give *it* you. Hitherto have ye asked
 28 nothing in my name ; ask, and ye shall receive, that
 29 your joy may be full.—These things have I spoken
 30 unto you in proverbs ; the time cometh when I shall
 31 no more speak unto you in proverbs, but I shall shew
 32 you plainly of the Father. At that day ye shall ask in
 33 my name ; and I say not unto you, that I will pray the
 34 Father for you ; for the Father himself loveth you, be-
 35 cause ye have loved me, and have believed that I came
 36 out from God. I came forth from the Father, and am
 37 come into the world ; again, I leave the world, and go
 38 to the Father.—His disciples said unto him ; Lo,
 39 now speakest thou plainly, and speakest no proverb.
 40 Now are we sure that thou knowest all things, and need-
 41 est not that any man should ask thee ; by this we be-
 42 lieve that thou camest forth from God. Jesus answered
 43 them ; Ye do now believe ; behold, the hour cometh,
 44 yea, is now come, that ye shall be scattered every man
 45 to his own, and shall leave me alone ; and yet I am not
 46 alone, because the Father is with me. These things I
 47 have spoken unto you, that in me ye might have
 48 peace. In the world ye have tribulation ; but be of
 49 good cheer, I have overcome the world.

17 These words spake Jesus, and lifted up his eyes to
 18 heaven, and said ; Father, the hour is come ; glorify
 19 thy Son, that thy Son also may glorify thee ; as thou
 20 hast given him power over all flesh, that he should give
 21 eternal life to as many as thou hast given him. And
 22 this is life eternal, that they might know thee the only
 23 true God, and Jesus Christ whom thou hast sent. I
 24 have glorified thee on the earth ; I have finished the
 25 work which thou gavest me to do ; and now, O Father,
 26 glorify thou me with thine own self, with the glory
 27 which I had with thee before the world was.—I

have manifested thy name unto the men which thou gavest me out of the world ; thine they were, and thou gavest them me ; and they have kept thy word. Now they have known that all things, whatsoever thou hast given me, are of thee ; for I have given unto them the words which thou gavest me ; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them ; I pray not for the world, but for them which thou hast given me, for they are thine ; and all mine are thine, and thine are mine ; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep them in thine own name, which thou hast given me ; that they may be one, as we *are*. While I was with them in the world, I kept them in thy name ; those that thou gavest me I have kept, and none of them is lost, but the son of perdition, that the scripture might be fulfilled. And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word ; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not, that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth ; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.—Neither pray I for these alone, but for them also which *shall* believe on me through their word ; that they all may be one ; as thou, Father, *art* in me, and I in thee, that they also may be one in us ; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them ; that they may be one, even as we are one ; (I in them, and thou in me ;) that they may be made perfect in one, and that the world may know that thou hast sent

me, and hast loved them, as thou hast loved me.
 24 Father, I will that they also whom thou hast given
 me be with me where I am; that they may behold
 my glory which thou hast given me; for thou lovedst
 25 me before the foundation of the world. O righteous
 Father, the world hath not known thee, but I have
 26 known thee, and these have known that thou hast sent
 me. And I have declared unto them thy name, and
 will declare *it*; that the love wherewith thou hast
 loved me, may be in them, and I in them.

18 When Jesus had spoken these words, he went forth
 with his disciples, over the brook Cedron, where was
 a garden, into the which he entered, and his disciples.
 2 And Judas also, which betrayed him, knew the place;
 for Jesus oft-times resorted thither with his disciples.
 3 Judas then having received a band of *men*, and officers
 from the chief priests and Pharisees, cometh thither
 4 with lanterns, and torches, and weapons.—Jesus
 therefore knowing all things that should come upon
 him, went forth, and said unto them; Whom seek ye?
 5 They answered him; Jesus of Nazareth. Jesus saith
 unto them; I am *he*. (And Judas also, which betray-
 6 ed him, stood with them.) As soon then as he had
 said unto them; I am *he*; they went backward, and
 7 fell to the ground. Then asked he them again; Whom
 8 seek ye? And they said; Jesus of Nazareth. Jesus
 answered; I have told you that I am *he*; if therefore
 9 ye seek me, let these go their way. That the saying
 might be fulfilled which he spake; “Of them which
 10 thou gavest me, have I lost none.”—Then Simon
 Peter, having a sword, drew it, and smote the high
 priest’s servant, and cut off his right ear. The ser-
 11 vant’s name was Malchus. Then said Jesus unto
 Peter; Put up the sword into the sheath; the cup
 which my Father hath given me, shall I not drink it?
 12 Then the band, and the captain and officers of the
 13 Jews took Jesus, and bound him, and led him away to
 Annas first; for he was father-in-law to Caiaphas,
 14 which was the high priest that same year. Now Caia-

phas was he which gave counsel to the Jews, that it was expedient that one man should die for the people. —And Simon Peter followed Jesus, and *so did* 15 another disciple. That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. 16 Then went out that other disciple which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel 17 that kept the door unto Peter; Art not thou also *one* of this man's disciples? He saith; I am not. And 18 the servants and officers stood there, who had made a fire of coals, for it was cold, and they warmed themselves; and Peter stood with them, and warmed himself. —The high priest then asked Jesus of his disci- 19 ples, and of his doctrine. Jesus answered him; I spake openly to the world; I ever taught in the syna- 20 gogue, and in the temple, whither all the Jews resort, and in secret have I said nothing; why askest thou 21 me? ask them which heard me, what I have said unto them; behold, they know what I said. And when he 22 had thus spoken, one of the officers which stood by, struck Jesus with the palm of his hand, saying; Answerest thou the high priest so? Jesus answered him; 23 If I have spoken evil, bear witness of the evil; but if well, why smitest thou me? Now Annas had sent him 24 bound unto Caiaphas the high priest. —And Simon Peter stood and warmed himself. They said therefore 25 unto him; Art not thou also *one* of his disciples? He denied *it*, and said; I am not. One of the servants of 26 the high priest, being *his* kinsman whose ear Peter cut off, saith; Did not I see thee in the garden with him? Peter then denied again; and immediately the cock crew. 27 Then led they Jesus from Caiaphas unto the hall of judgment; and it was early. And they themselves 28 went not into the judgment-hall, lest they should be defiled, but that they might eat the passover. Pilate 29 then went out unto them, and said; What accusation bring ye against this man? They answered and said 30

unto him; If he were not a malefactor, we would
 31 not have delivered him up unto thee. Then said
 Pilate unto them; Take ye him, and judge him
 according to your law. The Jews therefore said unto
 him; It is not lawful for us to put any man to death.
 32 That the saying of Jesus might be fulfilled, which he
 33 spake, signifying what death he should die.—Then
 Pilate entered into the judgment-hall again, and called
 Jesus, and said unto him; Art thou the King of the
 34 Jews? Jesus answered him; Sayest thou this thing
 35 of thyself, or did others tell it thee of me? Pilate an-
 swered; Am I a Jew? thine own nation and the chief
 priests, have delivered thee unto me; what hast thou
 36 done? Jesus answered; My kingdom is not of this
 world; if my kingdom were of this world, then would
 my servants fight, that I should not be delivered to
 the Jews; but now is my kingdom not from hence.
 37 Pilate therefore said unto him; Art thou a king then?
 Jesus answered; Thou sayest *truth*; for I am a king.
 To this end was I born, and for this cause came I into
 the world, that I should bear witness unto the truth.
 38 Every one that is of the truth, heareth my voice. Pi-
 late saith unto him; What is truth? And when he had
 said this, he went out again unto the Jews, and saith
 39 unto them; I find in him no fault *at all*. But ye have
 a custom that I should release unto you one at the
 passover; will ye therefore, that I release unto you
 40 the King of the Jews? Then cried they all again, say-
 ing; Not this man, but Barabbas. Now Barabbas
 19 was a robber.—Then Pilate therefore took Jesus,
 2 and scourged *him*. And the soldiers platted a crown
 of thorns, and put *it* on his head, and they put on him
 3 a purple robe, and said; Hail, King of the Jews! and
 4 they smote him with their hands.—Pilate went forth
 again, and saith unto them; Behold, I bring him forth
 to you, that ye may know that I find no fault in him.
 5 (Then came Jesus forth, wearing the crown of thorns,
 and the purple robe.) And *Pilate* saith unto them;
 6 Behold the man! When the chief priests therefore

and officers saw him, they cried out, saying ; Crucify *him*, crucify him. Pilate saith unto them ; Take ye him, and crucify *him* ; for I find no fault in him. The 7
 Jews answered him ; We have a law, and by our law he ought to die, because he made himself the Son of God.—When Pilate therefore heard that saying, he 8
 was the more afraid ; and went again into the judgment-hall, and saith unto Jesus ; Whence art thou ? 9
 But Jesus gave him no answer. Then saith Pilate unto 10
 him ; Speakest thou not unto me ? knowest thou not, that I have power to crucify thee, and have power to release thee ? Jesus answered ; Thou couldest have 11
 no power *at all* against me, except it were given thee from above ; therefore he that delivered me unto thee hath the greater sin.—And from thenceforth Pilate 12
 sought to release him. But the Jews cried out, saying ; If thou let this man go, thou art not Cesar's friend ; whosoever maketh himself a king, speaketh against Cesar. When Pilate therefore heard that saying, he 13
 brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha ; (and it was the preparation of the 14
 passover, and about the sixth hour ;) and he saith unto the Jews ; Behold your King ! But they cried out ; 15
 Away with *him*, away with *him* ; crucify him. Pilate saith unto them ; Shall I crucify your King ? The chief priests answered ; We have no king but Cesar. Then 16
 delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

And he bearing his cross went forth into a place 17
 called *the place* of a skull, which is called in the Hebrew, Golgotha ; where they crucified him, and two 18
 other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put *it* on the 19
 cross. And the writing was ; "JESUS OF NAZARETH, THE KING OF THE JEWS." This 20
 title then read many of the Jews, for the place where Jesus was crucified was nigh to the city ; and it was written in Hebrew, *and* Greek, *and* Latin. Then said 21

the chief priests of the Jews to Pilate ; Write not ; The King of the Jews ; but that he said ; I am King of the Jews. Pilate answered ; What I have written, I have written.—Then the soldiers, when they had crucified Jesus, took his garments, (and made four parts, to every soldier a part,) and also *his* coat. Now the coat was without seam, woven from the top throughout. They said therefore among themselves ; Let us not rend it, but cast lots for it, whose it shall be. That the scripture might be fulfilled, which saith ; “ They parted my raiment among them, and for my vesture they did cast lots.” These things therefore the soldiers did.—Now there stood by the cross of Jesus, his mother, and his mother’s sister, Mary the *wife* of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother ; Woman, behold thy Son ! Then saith he to the disciple ; Behold thy mother ! And from that hour that disciple took her unto his own *home*.—After this, Jesus knowing that all things were now accomplished that the scripture might be fulfilled, saith ; I thirst. Now there was set a vessel full of vinegar ; and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth. When Jesus therefore had received the vinegar, he said ; It is finished ; and he bowed his head, and gave up the ghost.

The Jews therefore, (because it was the preparation ; that the bodies should not remain upon the cross on the sabbath-day ; for that sabbath-day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs ; but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.—And he that saw *it*, bare record, and his record is true ; and he knoweth that he saith true,

that ye also might believe. For these things were done, that the scripture should be fulfilled; "A bone of him shall not be broken." And again another scripture saith; "They shall look on him whom they pierced."

And after this, Joseph of Arimathea (being a disciple of Jesus, but secretly for fear of the Jews) besought Pilate, that he might take away the body of Jesus; and Pilate gave *him* leave. He came therefore and took the body of Jesus. And there came also Nicodemus; (which at the first came to Jesus by night) and brought a mixture of myrrh and aloes, about an hundred pound *weight*. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified, there was a garden, and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore, because of the Jews' preparation-day, for the sepulchre was nigh at hand.

The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre; and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them; They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own

11 home.—But Mary stood without at the sepulchre
weeping. And as she wept she stooped down *and*
12 *looked* into the sepulchre, and seeth two angels in white,
sitting, the one at the head, and the other at the feet,
13 where the body of Jesus had lain. And they say unto
her; Woman, why weepest thou? She saith unto them;
Because they have taken away my Lord, and I know
14 not where they have laid him. When she had thus
said, she turned herself back, and saw Jesus standing;
15 and knew not that it was Jesus. Jesus saith unto her;
Woman, why weepest thou? whom seekest thou? She,
supposing him to be the gardener, saith unto him; Sir,
if thou have borne him hence, tell me where thou hast
16 laid him, and I will take him away. Jesus saith unto
her; Mary. She turned herself, and saith unto him;
17 Rabboni, which is to say, Master. Jesus saith unto
her; Touch me not; for I am not yet ascended to my
Father; but go to my brethren, and say unto them; I
ascend unto my Father and your Father, and *to my*
18 God and your God. Mary Magdalene came and told
the disciples that she had seen the Lord, and *that* he
had spoken these things unto her.

19 Then the same day at evening, being the first *day*
of the week, when the doors were shut, where the dis-
ciples were assembled, for fear of the Jews, came Je-
sus and stood in the midst, and saith unto them; Peace
20 *be* unto you. And when he had so said, he shewed
unto them *his* hands and his side. Then were the dis-
ciples glad when they saw the Lord. Then said Je-
sus to them again; Peace *be* unto you; as *my* Father
21 hath sent me, even so send I you. And when he had
said this, he breathed on *them*, and saith unto them;
22 Receive ye the Holy Ghost. Whose soever sins ye
remit, they are remitted unto them; *and* whose so-
ever *sins* ye retain, they are retained.

23 But Thomas, one of the twelve, called Didymus,
24 was not with them when Jesus came. The other dis-
ciples therefore said unto him; We have seen the
Lord. But he said unto them; Except I shall see in

his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.—And after eight days again his disciples were within, and Thomas with them. *Then* came Jesus, the doors being shut, and stood in the midst, and said; Peace *be* unto you. Then saith he to Thomas; Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust *it* into my side; and be not faithless, but believing. Thomas answered and said unto him; My Lord and my God. Jesus saith unto him; Because thou hast seen me, thou hast believed; blessed *are* they that have not seen, and *yet* have believed.

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name.

After these things Jesus shewed himself again to the disciples at the sea of Tiberias. And on this wise shewed he *himself*. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples. Simon Peter saith unto them; I go a fishing. They say unto him; We also go with thee. They went forth, and entered into a ship immediately, and that night they caught nothing. But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus. Then Jesus saith unto them; Children, have ye any meat? They answered him; No. And he said unto them; Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter; It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*; for he was naked; and did cast himself into the sea. And the other disciples came in a little ship, (for they were not far

from land, but as it were two hundred cubits,) dragging
 9 the net with fishes. As soon then as they were come
 to land, they saw a fire of coals there, and fish laid
 10 thereon, and bread. Jesus saith unto them; Bring of
 11 the fish which ye have now caught. Simon Peter went
 up, and drew the net to land full of great fishes, an
 hundred and fifty and three; and for all there were so
 12 many, yet was not the net broken.—Jesus saith unto
 them; Come *and* dine. And none of the disciples
 durst ask him; Who art thou? knowing that it was the
 13 Lord. Jesus cometh, and taketh bread, and giveth
 14 them, and fish likewise. This is now the third time
 that Jesus shewed himself to his disciples, after that he
 was risen from the dead.

15 So when they had dined, Jesus saith to Simon Peter;
 Simon *son* of Jonas, lovest thou me more than these?
 He saith unto him; Yea, Lord, thou knowest that I
 16 love thee. He saith unto him; Feed my lambs. He
 saith to him again the second time; Simon *son* of
 Jonas, lovest thou me? He saith unto him; Yea,
 17 Lord, thou knowest that I love thee. He saith unto
 him; Feed my sheep. He saith unto him the third
 time; Simon *son* of Jonas, lovest thou me? Peter was
 grieved because he said unto him the third time; Lov-
 est thou me? And he said unto him; Lord, thou
 knowest all things; thou knowest that I love thee. Je-
 18 sus saith unto him; Feed my sheep. Verily, verily,
 I say unto thee, when thou wast young, thou girdedst
 thyself, and walkedst whither thou wouldest; but when
 thou shalt be old, thou shalt stretch forth thy hands,
 and another shall gird thee, and carry *thee* whither thou
 19 wouldest not. This spake he, signifying by what death
 he should glorify God. And when he had spoken this,
 20 he saith unto him; Follow me.—Then Peter, turn-
 ing about, seeth the disciple whom Jesus loved, fol-
 lowing; (which also leaned on his breast at supper, and
 21 said; Lord, which is he that betrayeth thee?) Peter
 seeing him, saith to Jesus; Lord, and what *shall* this
 22 man *do*? Jesus saith unto him; If I will that he tarry

till I come, what *is that* to thee? follow thou me. Then 23
 went this saying abroad among the brethren, that that
 disciple should not die. Yet Jesus said not unto him;
 He shall not die; but; If I will that he tarry till I come,
 what *is that* to thee?

This is the disciple which testifieth of these things, 24
 and wrote these things; and we know that his testi-
 mony is true. And there are also many other things 25
 which Jesus did, the which, if they should be written
 every one, I suppose that even the world itself could
 not contain the books that should be written.

THE

ACTS OF THE APOSTLES.

THE former treatise have I made, O Theophilus, of
 all that Jesus began both to do and teach, until the day 2
 in which he was taken up, after that he had given com-
 mandments unto the apostles whom he had chosen
 through the Holy Ghost. To whom also he shewed 3
 himself alive after his passion, by many infallible proofs,
 being seen of them forty days, and speaking of the things
 pertaining to the kingdom of God. And being assem- 4
 bled together with *them*, he commanded them that they
 should not depart from Jerusalem, but wait for the
 promise of the Father, which, *saieth he*, ye have heard
 of me; for John truly baptized with water, but ye shall 5
 be baptized with the Holy Ghost not many days hence.
 —When they therefore were come together, they 6
 asked of him, saying; Lord, wilt thou at this time re-
 store again the kingdom to Israel? And he said unto 7
 them; It is not for you to know the times or the sea-

sons, which the Father hath put in his own power.
8 But ye shall receive power after that the Holy Ghost
is come upon you ; and ye shall be witnesses unto me,
both in Jerusalem, and in all Judea and in Samaria, and
9 unto the uttermost parts of the earth.—And when he
had spoken these things, while they beheld, he was
taken up ; and a cloud received him out of their sight.
10 And while they looked steadfastly toward heaven as he
went up, behold, two men stood by them in white ap-
11 parel, which also said ; Ye men of Galilee, why stand
ye gazing up into heaven ? this same Jesus, which is
taken up from you into heaven, shall so come in like
12 manner as ye have seen him go into heaven.—Then
returned they unto Jerusalem, from the mount called
Olivet, which is from Jerusalem a sabbath-day's journey.
13 And when they were come in, they went up into an
upper room where abode both Peter and James, and
John and Andrew, Philip and Thomas, Bartholomew
and Matthew, James *the son* of Alpheus, and Simon
14 the zealot, and Judas *the brother* of James. These all
continued with one accord in prayer, with the women,
and Mary the mother of Jesus, and with his brethren.
15 And in those days Peter stood up in the midst of
the disciples, and said ; (the number of the names to-
16 gether were about an hundred and twenty ;) Men *and*
brethren, this scripture must needs have been fulfilled,
which the Holy Ghost by the mouth of David spake
before, concerning Judas, which was guide to them
17 that took Jesus ; for he was numbered among us, and
had obtained part of this ministry. Now this man pur-
18 chased a field with the reward of iniquity ; and falling
headlong, he burst asunder in the midst, and all his
19 bowels gushed out ; and it was known unto all the
dwellers at Jerusalem, insomuch as that field is called
in their proper tongue, Aceldama, that is to say, the
20 field of blood. For it is written in the book of Psalms ;
Let his habitation be desolate, and let no man dwell
21 therein ; and ; His bishoprick let another take. Where-
fore of these men which have companied with us, all

the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.—And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said; Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven apostles.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting; and there appeared unto them cloven tongues like as of fire; and it sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded; because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another; Behold, are not all these which speak, Galileans? and how hear we every man in our own tongue, wherein we were born, Parthians and Medes and Elamites, and the dwellers in Mesopotamia, and in Judea and Cappadocia, in Pontus and Asia, and Phrygia, and Pamphylia, in Egypt and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians, *how* hear we them speak in our tongues the wonderful works of God? And they were all amazed, and were in doubt, saying one to another; What meaneth this? Others mocking, said; These men are full of new wine.—But Peter, standing up with the

eleven, lifted up his voice, and said unto them; Ye men of Judea, and all ye that dwell at Jerusalem, be
15 this known unto you, and hearken to my words. For these are not drunken, as ye suppose; seeing it is *but*
16 the third hour of the day; but this is that which was spoken by the prophet Joel; And it shall come to pass
17 in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall
18 prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants,
19 and on my hand-maidens, I will pour out in those days of my Spirit, and they shall prophesy. And I will
20 shew wonders in heaven above, and signs in the earth beneath, blood, and fire, and vapour of smoke; the sun shall be turned into darkness and the moon into
21 blood, before that great and notable day of the Lord come. And it shall come to pass, *that* whosoever shall
22 call on the name of the Lord, shall be saved. Ye men of Israel, hear these words; Jesus of Nazareth, a man
approved of God among you by miracles, and wonders, and signs, (which God did by him in the midst of you,
23 as ye yourselves also know,) him, being delivered by the determinate counsel and foreknowledge of God,
ye have taken, and by wicked hands have crucified
24 and slain. Whom God hath raised up, having loosed the pains of death, because it was not possible that he
25 should be holden of it. For David speaketh concerning him; I foresaw the Lord always before my face,
for he is on my right hand, that I should not be moved.
26 Therefore did my heart rejoice, and my tongue was glad; moreover also, my flesh shall rest in hope, that
27 thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption. Thou hast
28 made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men *and* brethren,
29 let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet,
30 and knowing that God had sworn with an oath to him,

that of the fruit of his loins *one* should sit on his throne; he seeing this before, spake of the resurrection of Christ, that he was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye see and hear. For David is not ascended into the heavens; but he saith himself; The LORD said unto my Lord; Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ.

Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles; Men *and* brethren, what shall we do? Then Peter said unto them; Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. And with many other words did he testify and exhort, saying; Save yourselves from this untoward generation. Then they that gladly received his word, were baptized; and the same day there were added *unto them* about three thousand souls.—And they continued steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul, and many wonders and signs were done by the apostles. And all that believed were together, and had all things common, and sold their possessions and goods, and parted them to all *men*, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

Now Peter and John went up together into the temple, 3

2 at the hour of prayer, *being* the ninth *hour*. And a
certain man lame from his mother's womb was carried ;
whom they laid daily at the gate of the temple which
is called Beautiful, to ask alms of them that entered
3 into the temple ; who, seeing Peter and John about to
4 go into the temple, asked an alms. And Peter fasten-
ing his eyes upon him with John, said ; Look on us.
5 And he gave heed unto them, expecting to receive
6 something of them. Then Peter said ; Silver and gold
have I none ; but such as I have give I thee ; In the
name of Jesus Christ of Nazareth, rise up and walk.
7 And he took him by the right hand, and lifted *him* up ;
and immediately his feet and ankle-bones received
8 strength. And he, leaping up, stood, and walked ; and
entered with them into the temple, walking and leap-
9 ing, and praising God. And all the people saw him
10 walking, and praising God ; and they knew that it was
he which sat for alms at the Beautiful gate of the tem-
ple ; and they were filled with wonder and amazement
at that which had happened unto him.

11 And as he held Peter and John, all the people ran
together unto them in the porch that is called Solo-
12 mon's, greatly wondering. And when Peter saw *it*, he
answered unto the people ; Ye men of Israel, why
marvel ye at this ? or why look ye so earnestly on us,
as though by our own power or holiness we had made
13 this man to walk ? The God of Abraham, and of Isaac,
and of Jacob, the God of our fathers, hath glorified his
Son Jesus, whom ye delivered up, and denied him in
the presence of Pilate, when he was determined to let
14 *him* go. But ye denied the Holy One, and the Just,
15 and desired a murderer to be granted unto you, and
killed the Prince of life ; whom God hath raised from
16 the dead, whereof we are witnesses. And his name,
through faith in his name, hath made this man strong,
whom ye see and know ; yea, the faith which is by
him, hath given him this perfect soundness in the pres-
17 ence of you all. And now, brethren, I wot that through
18 ignorance ye *did it*, as *did* also your rulers. But those

things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, which before was appointed for you; whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of his holy prophets, since the world began. Moses truly said unto the fathers; A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, *that* every soul which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise told of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham; And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God having raised up his Son, sent him to bless you, in turning away every one of you from his iniquities.

And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put *them* in hold unto the next day; for it was now even-tide. Howbeit, many of them which heard the word, believed; and the number of the men was about five thousand.—And it came to pass on the morrow, that their rulers, and elders, and scribes, and Anas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked; By what power, or by what name have ye done this?—Then Peter, filled with the Holy Ghost, said unto them :

9 Ye rulers of the people, and elders of Israel, if we this
day be examined of the good deed done to the impo-
10 tent man, by what means he is made whole; be it
known unto you all, and to all the people of Israel, that
by the name of Jesus Christ of Nazareth, whom ye
crucified, whom God raised from the dead, *even* by
11 him doth this man stand here before you whole. This
is the stone which was set at nought of you builders,
12 which is become the head of the corner. Neither is
there salvation in any other; for there is none other
name under heaven given among men, whereby we
13 must be saved.—Now, when they saw the boldness
of Peter and John, and perceived that they were un-
learned and ignorant men, they marvelled, and they
took knowledge of them that they had been with Jesus;
14 and beholding the man which was healed standing with
them, they could say nothing against it. But when
15 they had commanded them to go aside out of the coun-
cil, they conferred among themselves, saying; What
16 shall we do to these men? for that indeed a notable
miracle hath been done by them *is* manifest to all them
17 that dwell in Jerusalem, and we cannot deny it. But
that it spread no further among the people, let us strait-
ly threaten them, that they speak henceforth to no man
18 in this name. And they called them, and commanded
them not to speak at all, nor teach in the name of Je-
19 sus. But Peter and John answered and said unto
them; Whether it be right in the sight of God to heark-
20 en unto you more than unto God, judge ye. For we
cannot but speak the things which we have seen and
21 heard. So, when they had further threatened them,
they let them go, finding nothing how they might pun-
ish them, because of the people; for all *men* glorified
22 God for that which was done. For the man was above
forty years old on whom this miracle of healing was
shewed.

23 And being let go, they went to their own company,
and reported all that the chief priests and elders had
24 said unto them. And when they heard that, they lifted

up their voice to God with one accord, and said ; Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is ; who by the mouth of thy servant David hast said ; Why did the heathen rage, and the people imagine vain things ? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together in this city, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings, and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thy hand to heal, and that signs and wonders may be done by the name of thy holy child Jesus.—And when they had prayed, the place was shaken where they were assembled together ; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

And the multitude of them that believed were of one heart, and of one soul ; neither said any of *them* that aught of the things which he possessed was his own, but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus ; and great grace was upon them all. Neither was there any among them that lacked ; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid *them* down at the apostles' feet ; and distribution was made unto every man, according as he had need.—And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, the son of consolation,) a Levite, and of the country of Cyprus, having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.—But a certain man named Ananias, with Sapphira his wife, sold a possession ; and kept back *part* of the price, his wife also being privy to *it* ; and brought a certain part, and laid *it* at the apostles'

3 feet. But Peter said; Ananias, why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back
4 *part* of the price of the land? While it remained, was it not thine own, and after it was sold, was it not in
5 thine own power? why hast thou conceived this thing
6 in thy heart? thou hast not lied unto men, but unto
7 God. And Ananias hearing these words, fell down,
8 and gave up the ghost. And great fear came on all
9 them that heard these things. And the young men
10 arose, wound him up, and carried *him* out, and buried
11 *him*.—And it was about the space of three hours
12 after, when his wife, not knowing what was done, came
13 in. And Peter answered unto her; Tell me whether
14 ye sold the land for so much? And she said; Yea, for
15 so much. Then Peter said unto her; How is it that
16 ye have agreed together to tempt the Spirit of the
17 Lord? Behold, the feet of them which have buried thy
18 husband *are* at the door, and shall carry thee out.
19 Then fell she down straightway at his feet, and yielded
20 up the ghost; and the young men came in, and found
21 her dead, and carrying *her* forth, buried *her* by her
22 husband. And great fear came upon all the church,
23 and upon as many as heard these things.—And by
24 the hands of the apostles were many signs and won-
25 ders wrought among the people; and they were all
26 with one accord in Solomon's porch; and of the rest
27 durst no man join himself to them. But the people
28 magnified them; (and believers were the more added
29 to the Lord, multitudes both of men and women;) in-
30 somuch that they brought forth the sick into the streets,
31 and laid *them* on beds and couches, that at the least the
32 shadow of Peter passing by might overshadow some of
33 them. There came also a multitude *out* of the cities
34 round about unto Jerusalem, bringing sick folks, and
35 them which were vexed with unclean spirits; and they
36 were healed every one.
37 Then the high priest rose up, and all they that were
38 with him, which is the sect of the Sadducees, and were
39 filled with indignation, and laid their hands on the apos-

bles, and put them in the common prison. But the 19
angel of the Lord by night opened the prison-doors,
and brought them forth, and said ; Go, stand and speak 20
in the temple to the people all the words of this life.
And when they heard *that*, they entered into the tem- 21
ple early in the morning, and taught. But the high
priest came, and they that were with him, and called
the council together, and all the senate of the children
of Israel ; and sent to the prison to have them brought.
But when the officers came, and found them not in the 22
prison, they returned, and told, saying ; The prison
truly found we shut with all safety, and the keepers 23
standing before the doors ; but when we had opened,
we found no man within. Now when the high priest, 24
and the captain of the temple, and the chief priests
heard these things, they doubted of them whereunto
this would grow. Then came one and told them ; Be- 25
hold, the men whom ye put in prison are standing in
the temple, and teaching the people. Then went the 26
captain with the officers, and brought them without vio-
lence ; for they feared the people, lest they should
have been stoned. And when they had brought them, 27
they set *them* before the council. And the high priest
asked them, saying ; Did we not straitly command you, 28
that ye should not teach in this name ? and behold, ye
have filled Jerusalem with your doctrine, and intend to
bring this man's blood upon us.—Then Peter and 29
the *other* apostles answered and said ; We ought to
obey God rather than men. The God of our fathers 30
raised up Jesus, whom ye slew and hanged on a tree ;
him hath God exalted with his right hand *to be* a Prince 31
and a Saviour, for to give repentance to Israel, and for-
giveness of sins. And we are his witnesses of these 32
things, and *so is* also the Holy Ghost, whom God hath
given to them that obey him.—When they heard 33
that, they were cut *to the heart*, and took counsel to
slay them. Then stood there up one in the council, a 34
Pharisee, named Gamaliel, a doctor of the law, had in
reputation among all the people, and commanded to put

OF THE APOSTLES.

25 the apostles forth a little space. And he said unto
them; Ye men of Israel, take heed to yourselves what
26 ye intend to do as touching these men. For before
these days rose up Theudas, boasting himself to be
somebody, to whom a number of men, about four
hundred, joined themselves; who was slain, and all, as
many as obeyed him, were scattered, and brought to
27 nought. After this man rose up Judas of Galilee, in
the days of the taxing, and drew away much people
after him; he also perished, and all, *even* as many as
28 obeyed him, were dispersed. And now I say unto
you; Refrain from these men, and let them alone; for
if this counsel or this work be of men, it will come to
29 nought; but if it be of God, ye cannot overthrow them,
lest haply ye be found even to fight against God.—

30 And to him they agreed; and when they had called
the apostles, and beaten *them*, they commanded that
they should not speak in the name of Jesus, and let
41 them go. And they departed from the presence of
the council, rejoicing that they were counted worthy to
42 suffer shame for *his* name; and daily in the temple,
and in every house, they ceased not to teach and preach
Jesus Christ.

6 And in those days, when the number of the disciples
was multiplied, there arose a murmuring of the Grecians
against the Hebrews, because their widows were neg-
3 lected in the daily ministrations. Then the twelve
called the multitude of the disciples unto them, and
said; It is not reason that we should leave the word
3 of God, and serve tables. Wherefore, brethren, look
ye out among you seven men of honest report, full of
the spirit and wisdom, whom we will appoint over this
4 business; but we will give ourselves continually to
5 prayer, and to the ministry of the word. And the
saying pleased the whole multitude; and they chose
Stephen, a man full of faith and of the Holy Ghost,
and Philip, and Prochorus, and Nicanor, and Timon,
and Parmenas, and Nicolas a proselyte of Antioch;
6 whom they set before the apostles; and when they had

prayed, they laid *their* hands on them.—And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

And Stephen, full of grace and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen; and they were not able to resist the wisdom and the spirit by which he spake. Then they suborned men, which said; We have heard him speak blasphemous words against Moses, and *against* God. And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council, and set up false witnesses, which said; This man ceaseth not to speak words against the holy place, and the law. For we have heard him say; This Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.

—Then said the high priest; Are these things so? And he said; Men, brethren, and fathers, hearken. The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran; and said unto him; Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed him into this land wherein ye now dwell; and he gave him none inheritance in it, no, not *so much as* to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child. And God spake on this wise; That his seed should sojourn in a strange land, and that they should bring them into bondage, and entreat *them* evil four hundred years; and the nation to whom they shall be in bondage will I

judge, said God ; and after that shall they come forth,
8 and serve me in this place.—(And he gave him the
covenant of circumcision ; and so *Abraham* begat
Isaac, and circumcised him the eighth day ; and Isaac
begat Jacob, and Jacob *begat* the twelve patriarchs.
9 And the patriarchs, moved with envy, sold Joseph into
10 Egypt ; but God was with him, and delivered him out
of all his afflictions, and gave him favour and wisdom
in the sight of Pharaoh king of Egypt, and he made
11 him governor over Egypt, and all his house. Now
there came a dearth over all the land of Egypt and
Chanaan, and great affliction ; and our fathers found
12 no sustenance. But when Jacob heard that there was
13 corn in Egypt, he sent out our fathers first. And at
the second *time* Joseph was made known to his brethren,
and Joseph's kindred was made known unto Pha-
14 raoh. Then sent Joseph, and called his father Jacob
to him, and all *his* kindred, threescore and fifteen souls.
15 So Jacob went down into Egypt, and died, he and our
16 fathers. And they were carried over into Sychem,
and laid in the sepulchre that Abraham bought for a
sum of money of the sons of Emmor, *the father* of Sy-
17 chem.)—But when the time of the promise drew
nigh, which God had sworn to Abraham, the people
18 grew and multiplied in Egypt ; till another king arose,
19 which knew not Joseph. The same dealt subtly
with our kindred, and evil-entreated our fathers, so that
they cast out their young children, to the end they might
20 not live.—In which time Moses was born, and was
exceeding fair ; who was nourished up in *his* father's
21 house three months. And when he was cast out,
Pharaoh's daughter took him up, and nourished him
22 for her own son. And Moses was learned in all the
wisdom of the Egyptians ; and was mighty in his words
23 and deeds. And when he was full forty years old, it
came into his heart to visit his brethren, the children
24 of Israel. And seeing one *of them* suffer wrong, he
defended *him*, and avenged him that was oppressed,
25 and smote the Egyptian. For he supposed his brethren

ren would have understood how that God by his hand would deliver them; but they understood not. And the next day he shewed himself unto them as they strove, and would have set them at one again, saying; Sirs, ye are brethren; why do ye wrong one to another? But he that did his neighbour wrong, thrust him away, saying; Who made thee a ruler and a judge over us? Wilt thou kill me, as thou killedst the Egyptian yesterday? Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons. And when forty years were expired, there appeared to him in the wilderness of mount Sina, an angel of the Lord in a flame of fire in a bush. When Moses saw *it*, he wondered at the sight; and as he drew near to behold *it*, the voice of the Lord came unto him, *saying*; I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled and durst not behold. Then said the Lord to him; Put off thy shoes from thy feet; for the place where thou standest is holy ground. I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them; and now come, I will send thee into Egypt. This Moses, whom they refused, saying; Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer by the hand of the angel which appeared to him in the bush. He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years. This is that Moses, which said unto the children of Israel; A prophet shall the Lord God raise up unto you of your brethren, like unto me; him shall ye hear. This is he that was, in the church in the wilderness, with the angel which spake to him in the mount Sina, and *with* our fathers, who received the lively oracles to give unto us; to whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt, saying unto Aaron; Make us gods to go

before us ; for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him. And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. Then God turned, and gave them up to worship the host of heaven ; as it is written in the book of the prophets ; O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space* of forty years in the wilderness ? Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them ; and I will carry you away beyond Babylon.—Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen ; which also our fathers, that came after, brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David. Who found favour before God, and desired to find a tabernacle for the God of Jacob. But Solomon built him an house. Howbeit, the most high dwelleth not in *temples* made with hands, as saith the prophet ; Heaven *is* my throne, and earth *is* my footstool. What house will ye build me ? saith the Lord ; or what *is* the place of my rest ? Hath not my hand made all these things ? . . . —Ye stiff-necked, and uncircumcised in heart and ears ; ye do always resist the Holy Ghost ; as your fathers *did*, so *do* ye. Which of the prophets have not your fathers persecuted ? and they have slain them which shewed before of the coming of the Just One, of whom ye have been now the betrayers and murderers ; who have received the law by the disposition of angels, and have not kept *it* . . .

When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said ; Behold, I see the heavens opened, and the Son of man standing on

the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord; and cast *him* out of the city, and stoned *him*. And the witnesses laid down their clothes at a young man's feet, whose name was Saul, and they stoned Stephen, calling upon *God*, and saying; Lord Jesus, receive my spirit. And he kneeled down and cried with a loud voice; Lord, lay not this sin to their charge. And when he had said this, he fell asleep. And Saul was consenting unto his death.

And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. And devout men carried Stephen to his burial, and made great lamentation over him. As for Saul, he made havock of the church, entering into every house, and haling men and women, committed *them* to prison.

Therefore they that were scattered abroad went every where, preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed *with them*; and many taken with palsies, and that were lame, were healed. And there was great joy in that city.—But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one; to whom they all gave heed, from the least to the greatest, saying; This man is the power of God, which is called great. And to him they had regard, because that of long time he had bewitched them with sorceries. But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women. Then Simon himself believed also, and when he was baptized, he

continued with Philip; and wondered, beholding the
14 miracles and signs which were done.—Now when
the apostles which were at Jerusalem heard that Sa-
maria had received the word of God, they sent unto
15 them Peter and John; who, when they were come
down, prayed for them that they might receive the
16 Holy Ghost. (For as yet he was fallen upon none of
them, only they were baptized in the name of the Lord
17 Jesus.) Then laid they their hands on them, and they
18 received the Holy Ghost.—And when Simon saw
that through laying on of the apostles' hands the Holy
19 Ghost was given, he offered them money, saying; Give
me also this power, that on whomsoever I lay hands,
20 he may receive the Holy Ghost. But Peter said unto
him; Thy money perish with thee; because thou hast
thought that the gift of God may be purchased with
21 money. Thou hast neither part nor lot in this matter;
22 for thy heart is not right in the sight of God. Repent
therefore of this thy wickedness, and pray God, if per-
haps the thought of thy heart may be forgiven thee.
23 For I perceive that thou art in the gall of bitterness,
and *in* the bond of iniquity. Then answered Simon,
and said; Pray ye to the Lord for me, that none of
these things which ye have spoken come upon me.—
25 And they, when they had testified and preached the
word of the Lord, returned to Jerusalem, and preached
the gospel in many villages of the Samaritans.

26 And the angel of the Lord spake unto Philip, say-
ing; Arise, and go toward the south, unto the way that
goeth down from Jerusalem unto Gaza; which is desert.
27 And he arose, and went; and behold, a man of Ethio-
pia, an eunuch, of great authority under Candace queen
of the Ethiopians, who had the charge of all her
treasure, and had come to Jerusalem for to worship,
28 was returning; and sitting in his chariot, read Esaias
the prophet. Then the Spirit said unto Philip;
29 Go near and join thyself to this chariot. And
Philip ran thither to *him*, and heard him read the
30 prophet Esaias, and said; Understandest thou what

thou readest? And he said; How can I, except some 31
man should guide me? And he desired Philip that he
would come up and sit with him. The place of the 32
scripture which he read was this; He was led as a
sheep to the slaughter; and like a lamb dumb before
his shearer, so opened he not his mouth. In his hu- 33
miliation his judgment was taken away; and who shall
declare his generation? for his life is taken from the
earth. And the eunuch answered Philip, and said; I 34
pray thee, of whom speaketh the prophet this? of him-
self, or of some other man? Then Philip opened his 35
mouth, and began at the same scripture, and preached
unto him Jesus. And as they went on *their* way, they 36
came unto a certain water; and the eunuch said; See,
here is water; what doth hinder me to be baptized?
And he commanded the chariot to stand still; and they 38
went down both into the water, both Philip and the
eunuch; and he baptized him. And when they were 39
come up out of the water, the Spirit of the Lord caught
away Philip; and the eunuch saw him no more; and
he went on his way rejoicing. But Philip was found 40
at Azotus; and passing through, he preached in all the
cities, till he came to Cesarea.

And Saul, yet breathing out threatenings and slaugh- 9
ter against the disciples of the Lord, went unto the
high priest, and desired of him letters to Damascus to 2
the synagogues, that if he found any of this way, whether
they were men or women, he might bring them bound
unto Jerusalem. And as he journeyed, he came near 3
Damascus; and suddenly there shined round about
him a light from heaven; and he fell to the earth, and 4
heard a voice saying unto him; Saul, Saul; why per-
secutest thou me? And he said; Who art thou, Lord? 5
And the Lord said; I am Jesus whom thou persecut-
est; but arise, and go into the city, and it shall be told 6
thee what thou must do. And the men which journey- 7
ed with him stood speechless, hearing a voice, but seeing
no man. And Saul arose from the earth; and when 8
his eyes were opened, he saw no man; but they led

him by the hand, and brought *him* into Damascus.
9 And he was three days without sight; and neither did
10 eat nor drink.—And there was a certain disciple at
Damascus, named Ananias, and to him said the Lord
in a vision; Ananias. And he said; Behold, I *am*
11 *here*, Lord. And the Lord *said* unto him; Arise, and
go into the street which is called Straight, and inquire
in the house of Judas for *one* called Saul, of Tarsus;
12 for behold, he prayeth, and hath seen in a vision a man,
named Ananias, coming in, and putting *his* hand on
13 him, that he might receive his sight. Then Ananias
answered; Lord, I have heard by many of this man,
how much evil he hath done to thy saints at Jerusalem.
14 And here he hath authority from the chief priests, to
15 bind all that call on thy name. But the Lord said unto
him; Go thy way, for he is a chosen vessel unto me, to
bear my name before the Gentiles, and kings, and the
16 children of Israel. For I will shew him how great
17 things he must suffer for my name's sake.—And
Ananias went his way, and entered into the house; and
putting his hands on him, said; Brother Saul, the
Lord (*even* Jesus that appeared unto thee in the way
as thou camest,) hath sent me, that thou mightest re-
18 ceive thy sight, and be filled with the Holy Ghost. And
immediately there fell from his eyes as it had been
scales; and he received sight; and arose, and was bap-
19 tized. And when he had received meat, he was
strengthened.—Then was he certain days with the
20 disciples which were at Damascus. And straightway
he preached Jesus in the synagogues, that he is the
21 Son of God. But all that heard *him* were amazed,
and said; Is not this he that destroyed them which
called on this name in Jerusalem? and he came hither
for that intent, that he might bring them bound unto
22 the chief priests. But Saul increased the more in
strength, and confounded the Jews which dwelt at Da-
23 mascus, proving that this is very Christ.—And after
that many days were fulfilled, the Jews took counsel to
24 kill him; but their laying await was known of Saul;

and they watched the gates day and night to kill him. Then the disciples took him by night, and let *him* down by the wall in a basket.—And when he was come to Jerusalem, he assayed to join himself to the disciples; but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem, and he spake boldly in the name of the Lord Jesus, and disputed against the Grecians; but they went about to slay him. *Which* when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.

Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him; Eneas, Jesus Christ maketh thee whole; arise, and make thy bed. And he arose immediately. And all that dwelt in Lydda and Saron saw him, and turned to the Lord.

Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas; this woman was full of good works and alms-deeds which she did. And it came to pass in those days, that she was sick, and died; whom when they had washed, they laid her in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them. Then Peter arose, and went with them. When he was come, they brought him into the upper chamber, and all the widows stood by him weeping, and shewing

the coats and garments which Dorcas made while she
40 was with them. But Peter put them all forth, and
kneeled down, and prayed; and turning *him* to the
body, said; Tabitha, arise. And she opened her eyes;
41 and when she saw Peter, she sat up. And he gave
her *his* hand, and lifted her up; and when he had
called the saints and widows, he presented her alive.
42 And it was known throughout all Joppa; and many
43 believed in the Lord. And it came to pass, that he
tarried many days in Joppa with one Simon a tanner.

10 There *was* a certain man in Cesarea, called Corne-
2 lius, a centurion of the band called the Italian *band*, a
devout *man*, and one that feared God with all his house,
which gave much alms to the people, and prayed to God
3 alway; he saw in a vision evidently, about the ninth
hour of the day, an angel of God coming in to him,
4 and saying unto him; Cornelius. And when he looked
on him, he was afraid, and said; What is it, Lord?
And he said unto him; Thy prayers and thine alms
5 are come up for a memorial before God. And now
send men to Joppa, and call for *one* Simon, whose sur-
6 name is Peter; he lodgeth with one Simon a tanner,
7 whose house is by the sea-side. And when the angel
which spake unto him was departed, he called two of
his household seryants, and a devout soldier of them
8 that waited on him continually, and when he had de-
clared all *these* things unto them, he sent them to Joppa.
9 —On the morrow; as they went on their journey,
and drew nigh unto the city, Peter went up upon the
10 house-top to pray, about the sixth hour. And he be-
came very hungry, and would have eaten; but while
11 they made ready, he fell into a trance, and saw heaven
opened, and a certain vessel descending, as it had been
a great sheet knit at the four corners, and let down to
12 the earth; wherein were all manner of four-footed
beasts of the earth, and wild beasts, and creeping
13 things, and fowls of the air; and there came a voice
14 to him; Rise, Peter, kill, and eat. But Peter said;
Not so, Lord; for I have never eaten any thing that is

common or unclean. And the voice *spake* unto him 15
again the second time ; What God hath cleansed, *that*
call not thou common. This was done thrice ; and 16
the vessel was received up again into heaven.—Now, 17
while Peter doubted in himself what this vision which
he had seen should mean, behold, the men which were
sent from Cornelius had made inquiry for Simon's
house, and stood before the gate ; and called, and asked 18
whether Simon, which was surnamed Peter, were
lodged there. While Peter thought on the vision, the 19
Spirit said unto him ; Behold, three men seek thee ;
arise therefore, and get thee down, and go with them, 20
doubting nothing that I have sent them.—Then 21
Peter went down to the men and said ; Behold, I am
he whom ye seek ; what *is* the cause, wherefore ye are
come ? And they said ; Cornelius the centurion, a just 22
man, and one that feareth God, and of good report
among all the nation of the Jews, was warned from
God by a holy angel to send for thee into his house,
and to hear words of thee. Then called he them in, 23
and lodged *them*.—And on the morrow he rose up
and went away with them, and certain brethren from
Joppa accompanied him. And the morrow after they 24
entered into Cesarea. And Cornelius waited for them,
and had called together his kinsmen and near friends.
—And as Peter was coming in, Cornelius met him, 25
and fell down at his feet, and worshipped *him*. But 26
Peter took him up, saying ; Stand up ; I myself also
am a man. And as he talked with him, he went in, 27
and found many that were come together. And he 28
said unto them ; Ye know how that it is an unlawful
thing for a man that is a Jew to keep company, or
come unto one of another nation ; but God hath shewed
me that I should not call any man common or un-
clean. Therefore came I *unto you* without gainsaying, 29
as soon as I was sent for. I ask therefore for what
intent ye have sent for me ? And Cornelius said ; 30
Four days ago this hour, I was fasting, and at the ninth
hour I prayed in my house ; and behold, a man stood

31 before me in bright clothing, and said ; Cornelius, thy
prayer is heard, and thine alms are had in remem-
32 brance in the sight of God. Send therefore to Joppa,
and call hither Simon, whose surname is Peter ; he is
lodged in the house of *one* Simon a tanner, by the sea-
side ; who, when he cometh, shall speak unto thee.
33 Immediately therefore I sent to thee ; and thou hast
well done that thou art come. Now therefore are we
all here present before God, to hear all things that are
34 commanded thee of God.—Then Peter opened *his*
mouth, and said ; Of a truth I perceive that God is no
35 respecter of persons ; but in every nation, he that
feareth him and worketh righteousness, is accepted
36 with him. The word which *God* sent unto the chil-
dren of Israel, preaching peace by Jesus Christ ; (he
37 is Lord of all ;) that word, *I say*, ye know, which was
published throughout all Judea, and began from Galilee,
38 after the baptism which John preached ; how God
anointed Jesus of Nazareth with the Holy Ghost and
with power, who went about doing good, and healing
all that were oppressed of the devil, for God was with
39 him ; and we *are* witnesses of all things which he did,
both in the land of the Jews, and in Jerusalem ; whom
they also slew and hanged on a tree. Him God raised
40 up the third day, and shewed him openly, not to all the
people, but unto witnesses chosen before of God, *even*
41 to us, who did eat and drink with him after he rose
from the dead ; and he commanded us to preach unto
42 the people, and to testify, that it is he which was ordain-
ed of God *to be* the Judge of quick and dead. To him
43 give all the prophets witness, that through his name
whosoever believeth in him shall receive remission of
44 sins.—While Peter yet spake these words, the Holy
45 Ghost fell on all them which heard the word. And
they of the circumcision which believed, were aston-
ished, as many as came with Peter, because that on the
Gentiles also was poured out the gift of the Holy
46 Ghost ; for they heard them speak with tongues, and
47 magnify God. Then answered Peter ; Can any man

forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

And the apostles and brethren that were in Judea, heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying; Thou wentest in to men uncircumcised, and didst eat with them.—But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying; I was in the city of Joppa praying; and in a trance I saw a vision, a certain vessel descend, as it had been a great sheet, let down from heaven by four corners, and it came even to me; upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And I heard a voice saying unto me; Arise, Peter, slay and eat. But I said; Not so, Lord; for nothing common or unclean hath at any time entered into my mouth. But the voice answered me again from heaven; What God hath cleansed, that call not thou common. And this was done three times; and all were drawn up again into heaven. And behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me. And the Spirit bade me go with them, nothing doubting; moreover, these six brethren accompanied me, and we entered into the man's house. And he shewed us how he had seen an angel in his house, which stood and said unto him; Send to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and all thy house shall be saved. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said; John indeed baptized with water, but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did

unto us, who believed on the Lord Jesus Christ, what
 18 was I, that I could withstand God?—When they
 heard these things, they held their peace, and glorified
 God, saying; Then hath God also to the Gentiles grant-
 ed repentance unto life.

19 Now they which were scattered abroad upon the
 persecution that arose about Stephen, travelled as far as
 Phenice, and Cyprus, and Antioch, preaching the word
 20 to none but unto the Jews only. And some of them
 were men of Cyprus and Cyrene, which, when they
 were come to Antioch, spake unto the Greeks, preach-
 21 ing the Lord Jesus. And the hand of the Lord was
 with them; and a great number believed, and turned
 22 unto the Lord. Then tidings of these things came unto
 the ears of the church which was in Jerusalem; and
 they sent forth Barnabas, that he should go as far as
 23 Antioch. Who, when he came, and had seen the
 grace of God, was glad, and exhorted them all, that
 with purpose of heart they would cleave unto the Lord;
 24 for he was a good man, and full of the Holy Ghost,
 and of faith. And much people was added unto the
 25 Lord. Then departed Barnabas to Tarsus, for to seek
 26 Saul; and when he had found him, he brought him
 unto Antioch. And it came to pass, that a whole year
 they assembled themselves with the church, and taught
 much people, and the disciples were called Christians
 first in Antioch.

27 And in these days came prophets from Jerusalem
 28 unto Antioch. And there stood up one of them named
 Agabus, and signified by the Spirit, that there should
 be great dearth throughout all the world; which came
 29 to pass in the days of Claudius. Then the disciples,
 every man according to his ability, determined to send
 30 relief unto the brethren which dwelt in Judea; which
 also they did, and sent it to the elders by the hands of
 Barnabas and Saul.

12 Now about that time, Herod the king stretched forth
 2 his hands to vex certain of the church. And he killed
 3 James, the brother of John, with the sword.—And

because he saw it pleased the Jews, he proceeded further to take Peter also; (then were the days of unleavened bread;) and when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him. —And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains, and the keepers before the door kept the prison. And behold, the angel of the Lord came upon *him*, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying; Arise up quickly. And his chains fell off from *his* hands. And the angel said unto him; Gird thyself, and bind on thy sandals. And so he did. And he saith unto him; Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel, but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said; Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews. And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark, where many were gathered together, praying. And as he knocked at the door of the gate, a damsel came to hearken, named Rhoda; and when she knew Peter's voice, she opened not the gate for gladness; but ran in, and told how Peter stood before the gate. And they said unto her; Thou art mad. But she constantly affirmed that it was even so. Then said they; It is his angel. But Peter continued knock-

ing; and when they had opened *the door*, and saw
 17 him, they were astonished. But he, beckoning unto
 them with the hand to hold their peace, declared unto
 them how the Lord had brought him out of the prison.
 And he said; Go shew these things unto James, and
 to the brethren. And he departed, and went into
 18 another place.—Now as soon as it was day, there
 was no small stir among the soldiers, what was become
 19 of Peter. And when Herod had sought for him, and
 found him not, he examined the keepers, and com-
 manded that *they* should be put to death; and he went
 down from Judea to Cesarea, and *there* abode.

20 And *Herod* was highly displeased with them of Tyre
 and Sidon; but they came with one accord to him, and
 having made Blastus the king's chamberlain their friend,
 desired peace; because their country was nourished
 21 by the king's *country*. And upon a set day, Herod,
 arrayed in royal apparel, sat upon his throne, and made
 22 an oration unto them. And the people gave a shout,
saying; *It is* the voice of a god, and not of a man.
 23 And immediately the angel of the Lord smote him, be-
 cause he gave not glory to God; and he was eaten of
 24 worms, and gave up the ghost.—But the word of God
 25 grew and multiplied. And Barnabas and Saul returned
 from Jerusalem, when they had fulfilled *their* ministry,
 and took with them John, whose surname was Mark.

13 Now there were in the church that was at Antioch
 certain prophets and teachers, as Barnabas, and Sim-
 eon that was called Niger, and Lucius of Cyrene, and
 Manaen, which had been brought up with Herod the
 2 tetrarch, and Saul. As they ministered to the Lord,
 and fasted, the Holy Ghost said; Separate me Barna-
 bas and Saul, for the work whereunto I have called
 3 them. And when they had fasted and prayed, and laid
 4 *their* hands on them, they sent *them* away.—So they,
 being sent forth by the Holy Ghost, departed unto
 5 Seleucia, and from thence they sailed to Cyprus. And
 when they were at Salamis, they preached the word of
 God in the synagogues of the Jews: and they had also

John to *their* minister. And when they had gone 6
 through the whole isle unto Paphos, they found a cer-
 tain sorcerer, a false prophet, a Jew, whose name *was*
 Bar-jesus, which was with the deputy of the country, 7
 Sergius Paulus, a prudent man. Who called for Bar-
 nabas and Saul, and desired to hear the word of God.
 But Elymas the sorcerer (for so is his name by inter- 8
 pretation) withstood them, seeking to turn away the
 deputy from the faith. Then Saul, (who also *is called* 9
 Paul,) filled with the Holy Ghost, set his eyes on him,
 and said; O full of all subtilty, and all mischief, *thou* 10
 child of the devil, *thou* enemy of all righteousness, wilt
 thou not cease to pervert the right ways of the Lord?
 And now behold, the hand of the Lord *is* upon thee, 11
 and thou shalt be blind, not seeing the sun for a season.
 And immediately there fell on him a mist and a dark-
 ness; and he went about seeking some to lead him by the
 hand. Then the deputy, when he saw what was done, 12
 believed, being astonished at the doctrine of the Lord.

Now when Paul and his company loosed from Pa- 13
 phos, they came to Perga in Pamphylia. And John,
 departing from them, returned to Jerusalem. But 14
 when they departed from Perga, they came to Antioch
 in Pisidia, and went into the synagogue on the sabbath-
 day, and sat down. And after the reading of the law 15
 and the prophets, the rulers of the synagogue sent unto
 them, saying; Ye men *and* brethren, if ye have any
 word of exhortation for the people, say on.—Then 16
 Paul stood up, and, beckoning with *his* hand, said;
 Men of Israel, and ye that fear God, give audience.
 The God of this people chose our fathers; and exalt- 17
 ed the people when they dwelt as strangers in the land
 of Egypt, and with an high arm brought he them out of it;
 and about the time of forty years nourished he them in the 18
 wilderness; and when he had destroyed seven nations 19
 in the land of Chanaan, he divided their land to them by
 lot. And after that, he gave *unto them* judges, about 20
 the space of four hundred and fifty years, until Samuel
 the prophet. And afterward they desired a king, and 21

22 God gave unto them Saul the son of Cis, a man of the tribe
 of Benjamin, by the space of forty years; and when he
 had removed him, he raised up unto them David to be
 their king, to whom also he gave testimony, and said;
 I have found David the *son* of Jesse, a man after mine
 23 own heart, which shall fulfil all my will. Of this man's
 seed hath God, according to *his* promise, brought unto
 24 Israel a Saviour, Jesus, when John had first preached,
 before his coming, the baptism of repentance to all the
 25 people of Israel. And as John fulfilled his course, he
 said; Whom think ye that I am? I am not *he*, but be-
 hold, there cometh one after me, whose shoes of *his*
 26 feet I am not worthy to loose. Men *and* brethren,
 children of the stock of Abraham, and whosoever
 among you feareth God, to you is the word of this
 27 salvation sent. For they that dwell at Jerusalem, and
 their rulers, because they knew him not, nor yet the
 voices of the prophets which are read every sabbath-
 28 day, they have fulfilled *them* in condemning *him*. And
 though they found no cause of death *in him*, yet de-
 29 sired they Pilate that he should be slain. And when
 they had fulfilled all that was written of him, they took
him down from the tree, and laid *him* in a sepulchre.
 30 But God raised him from the dead, and he was seen
 many days of them which came up with him from
 Galilee to Jerusalem, who are his witnesses unto the
 31 people. And we declare unto you glad tidings, how
 that the promise which was made unto the fathers,
 32 God hath fulfilled the same unto us their children, in
 that he hath raised up Jesus again; as it is also written
 in the first psalm; Thou art my Son, this day have I
 33 begotten thee. And as concerning that he raised him
 up from the dead, *now* no more to return to corrup-
 tion, he said on this wise; I will give you the sure
 34 mercies of David. Wherefore he saith also in another
psalm; Thou shalt not suffer thy Holy One to see cor-
 35 ruption. For David, after he had served his own gen-
 eration by the will of God, fell on sleep, and was laid
 36 unto his fathers, and saw corruption; but he, whom
 37

God raised again, saw no corruption. Be it known unto 28
 you therefore, men *and* brethren, that through this man
 is preached unto you the forgiveness of sins; and by 29
 him all that believe are justified from all things, from
 which ye could not be justified by the law of Moses.
 Beware therefore, lest that come upon you which is 30
 spoken of in the prophets; Behold, ye despisers, and 31
 wonder, and perish; for I work a work in your days, a
 work which ye shall in no wise believe, though a man
 declare it unto you.

And when they were gone out, *the people* besought 32
 that these words might be preached to them the next
 sabbath. Now, when the congregation was broken up, 33
 many of the Jews and religious proselytes followed
 Paul and Barnabas; who, speaking to them, persuaded
 them to continue in the grace of God. And the next 34
 sabbath-day came almost the whole city together to
 hear the word of God.—But when the Jews saw the 35
 multitudes, they were filled with envy, and spake against
 those things which were spoken by Paul, contradicting
 and blaspheming. Then Paul and Barnabas waxed 36
 bold, and said; It was necessary that the word of God
 should first have been spoken to you; but seeing ye
 put it from you, and judge yourselves unworthy of ever-
 lasting life, lo, we turn to the Gentiles. For so hath 37
 the Lord commanded us, *saying*; I have set thee to
 be a light of the Gentiles, that thou shouldest be for
 salvation unto the ends of the earth. And when the 38
 Gentiles heard this, they were glad, and glorified the
 word of the Lord; and as many as were ordained to
 eternal life, believed. And the word of the Lord was 39
 published throughout all the region.—But the Jews 40
 stirred up the devout women of rank, and the chief men
 of the city, and raised persecution against Paul and
 Barnabas, and expelled them out of their coasts. But 41
 they shook off the dust of their feet against them, and
 came unto Iconium. And the disciples were filled with 42
 joy and with the Holy Ghost.

And it came to pass in Iconium, that they went both 14

together into the synagogue of the Jews, and so spake, that a great multitude, both of the Jews, and also of the Greeks, believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil-affected against the brethren. Long time therefore abode they, speaking boldly in the Lord, which gave testimony unto the word of his grace, granting signs and wonders to be done by their hands. But the multitude of the city was divided; and part held with the Jews, and part with the apostles. And when there was an assault made both of the Gentiles, and also of the Jews, with their rulers, to use *them* despitefully, and to stone them, they were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about; and there they preached the gospel.

And there sat a certain man at Lystra, impotent in his feet, a cripple from his mother's womb, who never had walked. The same heard Paul speak; who, steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice; Stand upright on thy feet. And he leaped and walked.—And when the people saw what Paul had done, they lifted up their voices, saying, in the speech of Lycaonia; The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius; because he was the chief speaker. Then the priest of Jupiter, which was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. *Which* when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran forth among the people, crying out, and saying; Sirs, why do ye these things? we also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein; who in times past suffered all nations to walk in their own ways; nevertheless he left not himself without witness, in that he did good, and gave you rain from heaven, and fruitful seasons, filling your hearts with

food and gladness. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.—And there came thither *certain* Jews from Antioch, and Iconium; who persuaded the people, and having stoned Paul, drew *him* out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city.

And the next day he departed with Barnabas to Derbe. And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch; confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. And after they had passed throughout Pisidia, they came to Pamphylia; and when they had preached the word in Perga, they went down into Attalia; and thence sailed to Antioch, from whence they had been recommended to the grace of God, for the work which they fulfilled.—And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. And they abode long time with the disciples.

And certain men which came down from Judea, taught the brethren, *and said*; Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders, about this question. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles; and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church,

and of the apostles and elders, and they declared all things that God had done with them. But there rose up certain of the sect of the Pharisees, which believed, saying; That it was needful to circumcise them, and to command *them* to keep the law of Moses.

And the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up and said unto them; Men *and* brethren, ye know how that a good while ago, God made choice among us, that the Gentiles, by my mouth, should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us; and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe, that through the grace of the Lord Jesus, we shall be saved, even as they.—Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.—And after they had held their peace, James answered, saying; Men *and* brethren, hearken unto me. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets, as it is written; After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called; saith the Lord, who doth these things, *which were* known from the beginning of the world. Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned to God; but that we write unto them that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood. For Moses of old time hath in every city them that

preach him, being read in the synagogues every sabbath-day.

Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas, *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren; and they wrote *letters* by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia. Forasmuch as we have heard, that certain which went out from us, have troubled you with words, subverting your souls, saying, *ye must* be circumcised, and keep the law, to whom we gave no *such* commandment; it seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things, that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well. Fare ye well.—So when they were dismissed, they came to Antioch; and when they had gathered the multitude together, they delivered the epistle. *Which* when they had read, they rejoiced for the consolation. And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*. And after they had tarried *there* a space, they were let go in peace from the brethren unto them that sent them. Notwithstanding, it pleased Silas to abide there still. Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

And some days after, Paul said unto Barnabas; Let us go again and visit the brethren, in every city where we have preached the word of the Lord, *and see how*

37 they do. And Barnabas determined to take with them
38 also John, whose surname was Mark. But Paul thought
not good to take him with them, who departed from
them from Pamphylia, and went not with them to the
39 work. And the contention was so sharp between them,
that they departed asunder one from the other, and so
Barnabas took Mark, and sailed unto Cyprus.

40 And Paul chose Silas, and departed, being recom-
41 mended by the brethren unto the grace of God. And
he went through Syria and Cilicia, confirming the
16 churches. Then came he to Derbe and Lystra; and
behold, a certain disciple was there, named Timotheus,
the son of a woman which was a Jewess, and believed,
2 but his father *was* a Greek; which was well reported
of by the brethren that were at Lystra and Iconium.
3 Him would Paul have to go forth with him; and took
and circumcised him, because of the Jews which were
in those quarters; for they knew all that his father was
4 a Greek. And as they went through the cities, they
delivered them the decrees for to keep, that were or-
dained of the apostles and elders which were at Jeru-
5 salem. And so were the churches established in the
6 faith, and increased in number daily.—Now, when
they had gone throughout Phrygia, and the region of
Galatia, and were forbidden of the Holy Ghost to
7 preach the word in Asia, after they were come to Mys-
sia, they assayed to go into Bithynia; but the Spirit of
8 Jesus suffered them not. And they, passing by Mysia,
9 came down to Troas. And a vision appeared to Paul
in the night; there stood a man of Macedonia, and
prayed him, saying; Come over into Macedonia, and
10 help us. And after he had seen the vision, immedi-
ately we endeavoured to go into Macedonia, assuredly
gathering, that the Lord had called us for to preach
the gospel unto them.

11 Therefore loosing from Troas, we came with a
straight course to Samothracia, and the next *day* to
12 Neapolis; and from thence to Philippi, which is the
chief city of that part of Macedonia, *and* a colony.

And we were in that city abiding certain days. And 13
on the sabbath we went out of the city by a river side,
where prayer was wont to be made, and we sat down,
and spake unto the women which resorted *thither*.
And a certain woman named Lydia, a seller of purple, 14
of the city of Thyatira, which worshipped God, heard
us; whose heart the Lord opened, that she attended
unto the things which were spoken of Paul. And when 15
she was baptized, and her household, she besought *us*,
saying; If ye have judged me to be faithful to the
Lord, come into my house, and abide *there*. And she
constrained us.—And it came to pass as we went to 16
prayer, a certain damsel, possessed with a spirit of divi-
nation, met us, which brought her masters much gain
by soothsaying. The same followed Paul and us, and 17
cried, saying; These men are the servants of the most
high God, which shew unto us the way of salvation.
And this did she many days. But Paul, being grieved, 18
turned and said to the spirit; I command thee, in the
name of Jesus Christ, to come out of her. And he
came out the same hour.—And when her masters 19
saw that the hope of their gains was gone, they caught
Paul and Silas, and drew *them* into the market-place
unto the rulers; and brought them to the magistrates, 20
saying; These men, being Jews, do exceedingly trou-
ble our city; and teach customs which are not lawful 21
for us to receive, neither to observe, being Romans.
And the multitude rose up together against them, and 22
the magistrates rent off their clothes, and commanded
to beat *them*; and when they had laid many stripes 23
upon them, they cast *them* into prison, charging the
jailor to keep them safely; who, having received 24
such a charge, thrust them into the inner prison, and
made their feet fast in the stocks.—And at midnight 25
Paul and Silas prayed, and sang praises unto God;
and the prisoners heard them. And suddenly there 26
was a great earthquake, so that the foundations of the
prison were shaken; and immediately all the doors
were opened, and every one's bands were loosed. And 27

the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying; Do thyself no harm; for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas. And he brought them out, and said; Sirs, what must I do to be saved? And they said; Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, with all that were in his house. And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.—And when it was day, the magistrates sent the sergeants, saying; Let those men go. And the keeper of the prison told this saying to Paul; The magistrates have sent to let you go; now therefore depart, and go in peace. But Paul said unto them; They have beaten us openly, uncondemned, being Romans, and have cast *us* into prison, and now do they thrust us out privily? Nay verily; but let them come themselves and fetch us out. And the sergeants told these words unto the magistrates; and they feared when they heard that they were Romans. And they came and besought them; and brought *them* out, and desired *them* to depart out of the city. And they went out of the prison, and entered into *the house of Lydia*; and when they had seen the brethren, they comforted them, and departed.

17 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews. And Paul, as his manner was, went in unto them, and three sabbath-days reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead, and that this Jesus whom I preach unto

you, is Christ. And some of them believed, and con- 4
sorted with Paul and Silas, and of the devout Greeks
a great multitude, and of the chief women not a few.
—But the Jews took unto them certain lewd fel- 5
lows of the baser sort, and gathered a company, and
set all the city on an uproar; and assaulted the house
of Jason, and sought to bring them out to the people;
and when they found them not, they drew Jason and 6
certain brethren unto the rulers of the city, crying;
These that have turned the world upside down, are
come hither also; whom Jason hath received; and 7
these all do contrary to the decrees of Cesar, saying
that there is another king, *one* Jesus. And they trou- 8
bled the people, and the rulers of the city, when they
heard these things. And when they had taken secu- 9
rity of Jason and of the other, they let them go.—
And the brethren immediately sent away Paul and Si- 10
las by night unto Berea; who, coming *thither*, went into
the synagogue of the Jews. These were more noble 11
than those in Thessalonica, in that they received the
word with all readiness of mind, and searched the scrip-
tures daily, whether those things were so. Therefore 12
many of them believed, also of honourable women
which were Greeks, and of men not a few. But when 13
the Jews of Thessalonica had knowledge that the word
of God was preached of Paul at Berea, they came
thither also, and stirred up the people. And then im- 14
mediately the brethren sent away Paul, to go as it were
to the sea; but Silas and Timotheus abode there still.
And they that conducted Paul brought him unto Ath- 15
ens; and, receiving a commandment unto Silas and
Timotheus for to come to him with all speed, they de-
parted.

Now, while Paul waited for them at Athens, his 16
spirit was stirred in him, when he saw the city wholly
given to idolatry. Therefore disputed he in the syna- 17
gogue with the Jews, and with the devout persons, and
in the market daily with them that met with him. Then 18
certain philosophers of the Epicureans, and of the Sto-

ics, encountered him; and some said; What will this babbler say? Other some; He seemeth to be a setter forth of strange gods; because he preached unto them
 19 Jesus, and the resurrection. And they took him
 and brought him unto Areopagus, saying; May we
 know what this new doctrine, whereof thou speakest,
 20 is? For thou bringest certain strange things to our
 ears. We would know therefore what these things
 21 mean. For all the Athenians and strangers which were
 there, spent their time in nothing else, but either to tell,
 22 or to hear some new thing.—Then Paul stood in the
 midst of Mars-hill, and said; Ye men of Athens, I per-
 23 ceive that in all things ye are too superstitious. For as
 I passed by, and beheld your devotions, I found an
 altar with this inscription; TO THE UNKNOWN
 GOD. Whom therefore ye ignorantly worship, him
 24 declare I unto you. God that made the world, and
 all things therein, seeing that he is Lord of heaven and
 25 earth, dwelleth not in temples made with hands, neither
 is worshipped with men's hands, as though he needed
 any thing, seeing he giveth to all life, and breath, and
 26 all things; and hath made of one blood all nations of
 men for to dwell on all the face of the earth, and hath
 determined the times appointed, and the bounds of
 27 their habitation; that they should seek God, if haply
 they might feel after him, and find him, though he be
 28 not far from every one of us. For in him we live, and
 move, and have our being; as certain also of your own
 29 poets have said; For we are also his offspring. For-
 asmuch then as we are the offspring of God, we ought
 not to think that the Godhead is like unto gold or silver,
 30 or stone, graven by art and man's device. And the
 times of this ignorance God winked at, but now com-
 mandeth all men every where to repent; because he
 hath appointed a day, in the which he will judge the
 world in righteousness, by that man whom he hath or-
 dained, *whereof* he hath given assurance unto all *men*,
 31 in that he hath raised him from the dead. . . . —And
 32 when they heard of the resurrection of the dead, some

mocked; and others said; We will hear thee again of this *matter*. So Paul departed from among them. 33
Howbeit, certain men clave unto him, and believed; 34
among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

After these things, Paul departed from Athens, and 18
came to Corinth. And he found a certain Jew named 2
Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome,) and came unto them; and because he was of the same craft, he abode with 3
them, and wrought; for by their occupation they were tent-makers. And he reasoned in the synagogue every 4
sabbath, and persuaded the Jews and the Greeks. And 5
when Silas and Timotheus were come from Macedonia, Paul was earnest in the word, and testified to the Jews, *that Jesus was Christ*. And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them; Your blood *be* upon your own heads; I *am* clean; from henceforth I will go unto the Gentiles. And he departed thence, and entered into a certain 7
man's house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue. And Cris- 8
pus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians, hearing, believed, and were baptized. Then spake 9
the Lord to Paul in the night by a vision; Be not afraid, but speak and hold not thy peace; for I am 10
with thee, and no man shall set on thee, to hurt thee; for I have much people in this city. And he continu- 11
ed *there* a year and six months, teaching the word of God among them.

And when Gallio was the deputy of Achaia, the Jews 12
made insurrection with one accord against Paul, and brought him to the judgment-seat, saying; This *fellow* 13
persuadeth men to worship God contrary to the law. And when Paul was now about to open *his* mouth, 14
Gallio said unto the Jews; If it were a matter of wrong, or wicked lewdness, O ye Jews, reason would that I

15 should bear with you ; but if it be a question of words
 and names, and *of* your law, look ye *to it* ; for I will
 16 be no judge of such *matters*. And he drave them from
 17 the judgment-seat. Then all the Greeks took Sosthe-
 nes, the chief ruler of the synagogue, and beat *him*
 before the judgment-seat ; and Gallio cared for none
 of those things.

18 And Paul *after this* tarried *there* yet a good while,
 and then took his leave of the brethren, and sailed
 thence into Syria, and with him Priscilla and Aquila,
 having shorn *his* head in Cenchrea ; for he had a vow.
 19 And he came to Ephesus, and left them there ; but he
 himself entered into the synagogue, and reasoned with
 20 the Jews. When they desired *him* to tarry longer time
 21 with them, he consented not ; but bade them farewell,
 saying ; I must by all means keep this feast that com-
 eth in Jerusalem ; but I will return again unto you, if
 22 God will. And he sailed from Ephesus ; and when
 he had landed at Cesarea, and gone up and saluted the
 23 church, he went down to Antioch. And after he had
 spent some time *there*, he departed and went over *all*
 the country of Galatia and Phrygia in order, strength-
 ening all the disciples.

24 And a certain Jew, named Apollos, born at Alexan-
 dria, an eloquent man, *and* mighty in the scriptures,
 25 came to Ephesus. This man was instructed in the way
 of the Lord ; and being fervent in the spirit, he spake
 and taught diligently the things of the Lord, knowing
 26 only the baptism of John. And he began to speak
 boldly in the synagogue. Whom, when Aquila and
 Priscilla had heard, they took him unto *them*, and ex-
 27 pounded unto him the way of God more perfectly. And
 when he was disposed to pass into Achaia, the breth-
 ren wrote, exhorting the disciples to receive him ; who,
 when he was come, helped them much which had be-
 28 lieved through grace. For he mightily convinced the
 Jews, *and that* publicly, shewing by the scriptures, that
 Jesus was Christ.

19 And it came to pass, that while Apollos was at Cor-

inth, Paul, having passed through the upper coasts, came to Ephesus. And finding certain disciples, he said unto them; Have ye received the Holy Ghost since ye believed? And they said unto him; We have not so much as heard whether there be any Holy Ghost. And he said unto them; Unto what then were ye baptized? And they said; Unto John's baptism. Then said Paul; John baptized with the baptism of repentance, saying unto the people; that they should believe on him which should come after him; that is, on Jesus. When they heard *this*, they were baptized in the name of the Lord Jesus. And when Paul had laid *his* hands upon them, the Holy Ghost came on them, and they spake with tongues, and prophesied. And all the men were about twelve.

And he went into the synagogue, and spake boldly, for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years, so that all they which dwelt in Asia heard the word of the Lord, both Jews and Greeks. And God wrought special miracles by the hands of Paul; so that from his body were brought, unto the sick, handkerchiefs, or aprons, and the diseases departed from them, and the evil spirits went out.— Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying; I adjure you by Jesus, whom Paul preacheth. And there were seven sons of *one* Sceva a Jew, and chief of the priests, which did so. And the evil spirit answered and said; Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks also dwell-

ing at Ephesus; and fear fell on them all, and the name
18 of the Lord Jesus was magnified. And many that be-
lieved came, and confessed, and shewed their deeds.
19 Many also of them which used curious arts, brought
their books together, and burned them before all *men*;
and they counted the price of them, and found *it* fifty
20 thousand *pieces* of silver. So mightily grew the word
of God, and prevailed.

21 After these things were ended, Paul purposed in the
spirit, when he had passed through Macedonia and
Achaia, to go to Jerusalem, saying; After I have been
22 there I must also see Rome. So he sent into Mace-
donia two of them that ministered unto him, Timotheus
and Erastus, *but* he himself stayed in Asia for a season.

23 —And the same time there arose no small stir about
24 that way. For a certain man named Demetrius, a
silver-smith, which made silver shrines for Diana,
25 brought no small gain unto the craftsmen. Whom he
called together, with the workmen of like occupation,
and said; Sirs, ye know that by this craft we have our
26 wealth; moreover, ye see and hear, that not alone at
Ephesus, but almost throughout all Asia, this Paul hath
persuaded and turned away much people, saying, that
27 they be no gods which are made with hands. So that
not only this our craft is in danger to be set at nought;
but also that the temple of the great goddess Diana
should be despised, and her magnificence should be
destroyed, whom all Asia and the world worshipping.

28 —And when they heard *these sayings*, they were full
of wrath, and cried out, saying; Great *is* Diana of the
29 Ephesians. And the whole city was filled with the
confusion; and having caught Gaius and Aristarchus,
men of Macedonia, Paul's companions in travel, they
30 rushed with one accord into the theatre. And when
Paul would have entered in unto the people, the dis-
31 ciples suffered him not. And certain of the chief of
Asia, which were his friends, sent unto him, desiring
him that he would not adventure himself into the thea-
32 tre. Some therefore cried one thing, and some an-

other; for the assembly was confused, and the more part knew not wherefore they were come together. And they drew Alexander out of the multitude, the Jews putting him forward; and Alexander beckoned with the hand, and would have made his defence unto the people. But when they knew that he was a Jew, all with one voice, about the space of two hours, cried out; Great is Diana of the Ephesians.—And when the town-clerk had appeased the people, he said; Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great Diana, and of the *image* which fell down from Jupiter? Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. Wherefore, if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies; let them implead one another. But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly. For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. And when he had thus spoken, he dismissed the assembly.

And after the uproar was ceased, Paul called unto him the disciples, and embraced *them*, and departed for to go into Macedonia. And when he had gone over those parts, and had given them much exhortation, he came into Greece, and *there* abode three months; and when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. And Sopater of Berea, son of Pyrrhus, accompanied him into Asia. And of the Thessalonians, Aristarchus and Secundus, and Gaius of Derbe, and Timotheus; and of Asia, Tychicus, and Trophimus; these going before, tarried for us at Troas; and we sailed away from Philippi, after the days of unleavened bread, and came unto them to Troas in five

7 days, where we abode seven days.—And upon the first *day* of the week, when we came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights in the upper chamber,
9 where we were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep, and as Paul was long preaching, he sunk down with sleep, and fell down
10 from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing *him*, said;
11 Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread and eaten, and talked a long while, even till break of
12 day, so he departed. And they brought the young
13 man alive, and were not a little comforted.—And we went before to ship, and sailed unto Assos, there intending to take in Paul; for so had he appointed,
14 minding himself to go afoot. And when he met with us at Assos, we took him in, and came to Mitylene;
15 and we sailed thence, and came the next *day* over against Chios. And the next *day* we arrived at Samos; and tarried at Trogyllium, and the next *day* we
16 came to Miletus. For Paul had determined to sail by Ephesus, because he would not spend the time in Asia; for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 And from Miletus he sent to Ephesus, and called
18 the elders of the church. And when they were come to him, he said unto them; Ye know, from the first day that I came into Asia, after what manner I have
19 been with you at all seasons, serving the Lord with all humility of mind, and with tears, and temptations, which
20 befell me by the lying in wait of the Jews; and how I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publicly, and
21 from house to house; testifying both to the Jews, and also to the Greeks, repentance toward God, and faith
22 toward our Lord Jesus Christ. And now behold, I go,

bound in the Spirit, unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth to me in every city, saying, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of the Lord, which he hath purchased with his own blood. For I knew this, that after my departing shall grievous wolves enter in among you, not sparing the flock; also of your own selves shall men arise speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel; ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said; It is more blessed to give than to receive.—And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore; and fell on Paul's neck, and kissed him; sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

And it came to pass, that after we were gotten from 21

them, and had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara. And finding a ship sailing over unto Phenicia, we went aboard, and set forth. Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre; for there the ship was to unlade her burden. And finding disciples, we tarried there seven days; who said to Paul through the Spirit, that he should not go up to Jerusalem. And when we had accomplished those days, we departed, and went our way, and they all brought us on our way, with wives and children, till *we were* out of the city; and we kneeled down on the shore and prayed. And when we had taken our leave one of another, we took ship; and they returned home again. And when we had finished *our* course, from Tyre we came to Ptolemais; and saluted the brethren, and abode with them one day. And the next *day* we departed, and came unto Cesarea; and we entered into the house of Philip the evangelist, which was *one* of the seven, and abode with him. And the same man had four daughters, virgins, which did prophesy.—And as we tarried *there* many days, there came down from Judea a certain prophet, named Agabus; and when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said; Thus saith the Holy Ghost; So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles. And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. Then Paul answered; What mean ye to weep, and to break my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying; The will of the Lord be done.—And after those days we took up our carriages, and went up to Jerusalem. There went with us also *certain* of the disciples of Cesarea, and brought with them one Mnason

of Cyprus, an old disciple, with whom we should lodge.

And when we were come to Jerusalem, the brethren received us gladly. And the *day* following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard *it*, they glorified God; and said unto him; Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law. And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying, that they ought not to circumcise *their* children, neither to walk after the customs. What is it therefore? the multitude must needs come together; for they will hear that thou art come. Do therefore this that we say to thee; We have four men which have a vow on them. Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads, and all shall know that those things whereof they were informed concerning thee, are nothing, but *that* thou thyself also walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from *things* strangled, and from fornication.—Then Paul took the men, and the next day purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

And when the seven days were almost ended, the Jews, which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out; Men of Israel, help; this is the man that teacheth all *men* every where against the people, and the law, and this place; and further, brought Greeks also into the temple; and hath polluted this holy place. (For

they had seen before with him in the city, Trophimus,
 an Ephesian, whom they supposed that Paul had
 30 brought into the temple.) And all the city was moved,
 and the people ran together; and they took Paul and
 drew him out of the temple; and forthwith the doors
 31 were shut. And as they went about to kill him, tidings
 came unto the chief captain of the band, that all Jeru-
 32 salem was in an uproar; who immediately took sol-
 diers and centurions, and ran down unto them. And
 when they saw the chief captain and the soldiers, they
 33 left beating of Paul. Then the chief captain came
 near and took him, and commanded *him* to be bound
 with two chains; and demanded who he was, and what
 34 he had done. And some cried one thing, some an-
 other, among the multitude. And when he could not
 know the certainty for the tumult, he commanded him
 35 to be carried into the castle. And when he came
 upon the stairs, so it was that he was borne of the sol-
 36 diers, for the violence of the people; for the multitude
 of the people followed after, crying; Away with him.
 37 And as Paul was to be led into the castle, he said un-
 to the chief captain; May I speak unto thee? Who
 38 said; Canst thou speak Greek? Art not thou that
 Egyptian, which before these days madest an uproar,
 and leddest out into the wilderness four thousand men
 39 that were murderers? But Paul said; I am a man
which am a Jew of Tarsus, *a city* in Cilicia, a citizen
 of no mean city; and I beseech thee suffer me to speak
 40 unto the people. And when he had given him license,
 Paul stood on the stairs, and beckoned with the hand
 unto the people; and when there was made a great
 silence, he spake unto *them* in the Hebrew tongue,
 saying;

22 Men, brethren, and fathers, hear ye my defence
 2 *which I make* now unto you. And when they heard
 that he spake in the Hebrew tongue to them, they kep
 3 the more silence. And he saith; I am verily a man
which am a Jew, born in Tarsus, *a city* in Cilicia, ye
 brought up in this city, *and* taught at the feet of Ga

maluel according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day; and I persecuted this way unto the death, binding and delivering into prisons both men and women, as also the high priest doth bear me witness, and all the estate of the elders; from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there, bound unto Jerusalem, for to be punished. And it came to pass, that, as I made my journey, and was come nigh unto Damascus, about noon suddenly there shone from heaven a great light round about me; and I fell unto the ground, and heard a voice saying unto me; Saul, Saul, why persecutest thou me? And I answered; Who art thou, Lord? And he said unto me; I am Jesus of Nazareth, whom thou persecutest. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. And I said; What shall I do, Lord? And the Lord said unto me; Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me; Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said; The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth; for thou shalt be his witness unto all men, of what thou hast seen and heard. And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on his name.—And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance, and saw him saying unto me; Make haste, and get thee quickly out of Jerusalem; for they will not receive thy testimony

19 concerning me. And I said; Lord, they know that I
 20 imprisoned, and beat in every synagogue them that
 believed on thee; and when the blood of thy martyr
 Stephen was shed, I also was standing by, and con-
 senting, and kept the raiment of them that slew him.
 21 And he said unto me; Depart; for I will send thee far
 hence unto the Gentiles. . .

22 And they gave him audience unto this word, and
then lifted up their voices, and said; Away with such a
 fellow from the earth; for it is not fit that he should
 23 live. And as they cried out, and cast off *their* clothes,
 24 and threw dust into the air, the chief captain com-
 manded him to be brought into the castle, and bade
 that he should be examined by scourging; that he
 25 might know wherefore they cried so against him. And
 as they bound him with thongs, Paul said unto the
 centurion that stood by; Is it lawful for you to scourge
 26 a man that is a Roman, and uncondemned? When
 the centurion heard *that*, he went and told the chief
 captain, saying; What art thou about to do? for this
 27 man is a Roman. Then the chief captain came, and
 said unto him; Tell me, art thou a Roman? He
 28 said; Yea. And the chief captain answered; With a
 great sum obtained I this freedom. And Paul said;
 29 But I was *free-born*. Then straightway they departed
 from him which should have examined him. And the
 chief captain also was afraid, after he knew that he
 was a Roman, and because he had bound him.

30 On the morrow, because he would have known the
 certainty wherefore he was accused of the Jews, he
 loosed him, and commanded the chief priests and all
 the council to assemble; and brought Paul down, and
 31 set him before them.—And Paul, earnestly behold-
 ing the council, said; Men *and* brethren, I have lived
 in all good conscience before God until this day. . .
 32 And the high priest Ananias commanded them that
 stood by him to smite him on the mouth. Then said
 Paul unto him; God shall smite thee, *thou* whited wall;
 for sittest thou to judge me after the law, and com-

mandest me to be smitten contrary to the law? And they that stood by, said; Revilest thou God's high priest? Then said Paul; I wist not, brethren, that he was the high priest; for it is written; Thou shalt not speak evil of the ruler of thy people.—But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council; Men and brethren, I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees, and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both. And there arose a great cry; and the scribes *that were* of the Pharisees' part arose, and strove, saying; We find no evil in this man; but if a spirit or an angel hath spoken to him. . . . And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

And the night following the Lord stood by him, and said; Be of good cheer; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.—And when it was day, the Jews banded together, and bound themselves under a curse, saying, that they would neither eat nor drink till they had killed Paul; and they were more than forty which had made this conspiracy; and they came to the chief priests and elders, and said; We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. Now therefore ye with the council signify to the chief captain, that he bring him down unto you, as though ye would inquire something more perfectly concerning him; and we, or ever he come near, are ready to kill him.—And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. Then Paul

called one of the centurions unto him, and said; Bring
 this young man unto the chief captain; for he hath a
 18 certain thing to tell him. So he took him and brought
him to the chief captain, and said; Paul the prisoner
 called me unto him, and prayed me to bring this young
 man unto thee, who hath something to say unto thee.
 19 Then the chief captain took him by the hand, and went
with him aside privately, and asked *him*; What is that
 20 thou hast to tell me? And he said; The Jews have
 agreed to desire thee, that thou wouldest bring down
 Paul to-morrow into the council, as though they would
 21 inquire somewhat of him more perfectly. But do not
 thou yield unto them; for there lie in wait for him of
 them more than forty men, which have bound them-
 selves with an oath, that they will neither eat nor drink
 till they have killed him; and now are they ready,
 22 looking for a promise from thee. So the chief captain
then let the young man depart, and charged *him*; See
thou tell no man that thou hast shewed these things to
 23 me.—And he called unto him two centurions, say-
 ing; Make ready two hundred soldiers to go to Cesa-
 rea, and horsemen three-score and ten, and spearmen
 24 two hundred, at the third hour of the night; and pro-
 vide *them* beasts, that they may set Paul on, and bring
 25 *him* safe unto Felix the governor; and he wrote a let-
 26 ter after this manner; Claudius Lysias, unto the most
 27 excellent governor Felix, *sendeth* greeting. This man
 was taken of the Jews, and should have been killed of
 them; then came I with an army, and rescued him,
 28 having understood that he was a Roman. And when
 I would have known the cause wherefore they accused
 29 him, I brought him forth into their council; whom I
 perceived to be accused of questions of their law, but
 to have nothing laid to his charge worthy of death or of
 30 bonds. And when it was told me how that the Jews
 laid wait for the man, I sent straightway to thee, and
 gave commandment to his accusers also, to say before
 thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took

Paul, and brought *him* by night to Antipatris. On the 32
 morrow they left the horsemen to go with him, and re- 33
 turned to the castle. Who, when they came to Cesa- 34
 rea, and delivered the epistle to the governor, presented 35
 Paul also before him. And when he had read *the let- 36*
ter, he asked of what province he was, and when he 37
 understood that *he was* of Cilicia; I will hear thee, 38
 said he, when thine accusers are also come. And he 39
 commanded him to be kept in Herod's judgment-hall. 40

And after five days, Ananias the high priest descend- 24
 ed with the elders, and *with* a certain orator *named* 25
 Tertullus, who informed the governor against Paul. 26
 And when he was called forth, Tertullus began to ac- 27
 cuse *him*, saying; Seeing that by thee we enjoy great 28
 quietness, and that very worthy deeds are done unto this 29
 nation by thy providence, we accept *it* always, and in 30
 all places, most noble Felix, with all thankfulness. 31
 Notwithstanding, that I be not further tedious unto thee, 32
 I pray thee, that thou wouldest hear us of thy clemency 33
 a few words. For we *have* found this man *a* pestilent 34
fellow, and a mover of sedition among all the Jews 35
 throughout the world, and a ring-leader of the sect of 36
 the Nazarenes, who also hath gone about to profane the 37
 temple; whom we took, and would have judged ac- 38
 cording to our law. But the chief captain Lysias came 39
upon us, and with great violence took *him* away out of 40
 our hands, commanding his accusers to come unto thee; 41
 by examining of whom, thyself mayest take knowledge 42
 of all these things whereof we accuse him. And the 43
 Jews also joined against *him*, saying, that these things 44
 were so.—Then Paul, after that the governor had 45
 beckoned unto him to speak, answered; Forasmuch as 46
 I know that thou hast been of many years a judge unto 47
 this nation, I do the more cheerfully answer for myself; 48
 because that thou mayest understand, that there are yet 49
 but *twelve* days since I went up to Jerusalem for to 50
 worship. And they neither found me in the temple 51
 disputing with any man, neither raising up the people, 52
 neither in the synagogues, nor in the city; neither can 53

they prove the things whereof they now accuse me.
14 But this I confess unto thee, that after the way which
they call heresy, so worship I the God of my fathers,
believing all things which are written in the law and in
15 the prophets; and have hope toward God, which they
themselves also allow, that there shall be a resurrection
16 of the dead, both of the just and unjust. And herein
do I exercise myself, to have always a conscience void
17 of offence toward God, and *toward* men. Now, after
many years, I came to bring alms to my nation and
18 offerings. Whereupon they found me purified in the
temple, neither with multitude nor with tumult. But
19 *there were* certain Jews from Asia, who ought to have
been here before thee, and object, if they had aught
20 against me. Or else let these same *here* say, what
evil-doing they have found in me, while I stood before
21 the council; except it be for this one voice, that I
cried, standing among them; Touching the resurrec-
tion of the dead I am called in question by you this
22 day.—And Felix, having more perfect knowledge
of *that* way, deferred them, and said; When Lysias
the chief captain shall come down, I will know the ut-
23 termost of your matter. And he commanded a cen-
turion to keep him, and to let *him* have liberty, and that
he should forbid none of his acquaintance to minister,
or come unto him.

24 And after certain days, when Felix came with *his*
wife Drusilla, which was a Jewess, he sent for Paul,
25 and heard him concerning the faith in Christ. And as
he reasoned of righteousness, temperance, and judg-
ment to come, Felix trembled, and answered; Go thy
way for *this* time; when I have a convenient sea-
26 son, I will call for thee. He hoped also that money
should have been given him of Paul, that he might loose
him; wherefore he sent for him the oftener, and com-
27 muned with him.—But after two years Porcius Fes-
tus came into Felix' room; and Felix, willing to shew
the Jews a pleasure, left Paul bound.

25 Now when Festus was come into the province, after

three days he ascended from Cesarea to Jerusalem. Then the high priest and the chief of the Jews informed him against Paul, and besought him, and desired favour against him, that he would send for him to Jerusalem; laying wait in the way to kill him. But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither*. Let them therefore, said he, which among you are able, go down with *me*, and accuse the man, if there be any wickedness in him.—And when he had tarried among them not more than eight or ten days, he went down unto Cesarea, and the next day, sitting on the judgment-seat, commanded Paul to be brought. And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove; while he answered for himself; Neither against the law of the Jews, neither against the temple, nor yet against Cesar have I offended any thing at all. But Festus, willing to do the Jews a pleasure, answered Paul, and said; Wilt thou go up to Jerusalem, and there be judged of these things before me? Then said Paul; I stand at Cesar's judgment-seat, where I ought to be judged. To the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed any thing worthy of death, I refuse not to die; but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cesar. Then Festus, when he had conferred with the council, answered; Thou hast appealed unto Cesar; unto Cesar shalt thou go.

And after certain days, king Agrippa and Bernice came unto Cesarea, to salute Festus. And when they had been there many days, Festus declared Paul's cause unto the king, saying; There is a certain man left in bonds by Felix; about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring to have judgment against him. To whom I answered; It is not the manner of the

Romans to deliver any man *to die*, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him. Therefore, when they were come hither, without any delay on the morrow I sat on the judgment-seat, and commanded the man to be brought forth. Against whom, when the accusers stood up, they brought none accusation of such things as I supposed; but had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. And because I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters. But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept, till I might send him to Cesar. Then Agrippa said unto Festus; I would also hear the man myself. To-morrow, said he, thou shalt hear him.

And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains and principal men of the city, at Festus' commandment Paul was brought forth. And Festus said; King Agrippa, and all men which are here present with us, ye see this man about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. Of whom I have no certain thing to write unto my lord; wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

Then Agrippa said unto Paul; Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself; I think myself happy,

king Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews; especially, *because I know* thee 3 to be expert in all customs and questions which are among the Jews. Wherefore I beseech thee to hear me patiently.—My manner of life from my youth, 4 which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the 5 beginning, (if they would testify,) that after the most straitest sect of our religion, I lived a Pharisee. And 6 now I stand, and am judged for the hope of the promise made of God unto the fathers; unto which *promise* 7 out of twelve tribes, instantly serving God day and night, hope to come; for which hope's sake, king Agrippa, I am accused of the Jews. What? is it thought a thing 8 incredible with you, that God should raise the dead? —I verily thought with myself, that I ought to do 9 many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem; and many of the 10 saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*; and I punished 11 them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.—Where- 12 upon as I went to Damascus, with authority and commission from the chief priests, at mid-day, O king, I 13 saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me. And when we were all 14 fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue; Saul, Saul, why persecutest thou me? *it is hard* for thee to kick against the pricks. And I said; Who art thou, Lord? And 15 he said; I am Jesus whom thou persecutest. But 16 rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 delivering thee from the people, and *from* the Gentiles,
18 unto whom I send thee, to open their eyes, *and* to turn
19 *them* from darkness to light, and *from* the power of Sa-
tan unto God, that they may receive forgiveness of
sins, and inheritance among them which are sanctified,
20 by faith that is in me.—Whereupon, O king Agrippa,
21 I was not disobedient unto the heavenly vision; but
shewed first unto them of Damascus, and at Jerusalem,
and throughout all the coasts of Judea, and *then* to the
Gentiles, that they should repent, and turn to God, and
do works meet for repentance. For these causes the
Jews caught me in the temple, and went about to kill
22 *me*. Having therefore obtained help of God, I con-
tinue unto this day, witnessing both to small and great,
saying none other things than those which the prophets
23 and Moses did say should come; that Christ should
suffer, *and* that he should be the first that should rise
from the dead, and should shew light unto the people
24 and to the Gentiles.—And as he thus spake for him-
self, Festus said with a loud voice; Paul, thou art be-
25 side thyself; much learning doth make thee mad. But
he said; I am not mad, most noble Festus, but speak
26 forth the words of truth and soberness. For the king
knoweth of these things, before whom also I speak
freely; for I am persuaded that none of these things
are hidden from him; for this thing was not done in a
27 corner. King Agrippa, believest thou the prophets?
28 I know that thou believest. Then Agrippa said unto
Paul; Almost thou persuadest me to be a Christian.
29 And Paul said; I would to God, that not only thou,
but also all that hear me this day, were both almost,
and altogether such as I am, except these bonds.
30 And the king rose up, and the governor, and Ber-
31 nice, and they that sat with them; and when they were
gone aside, they talked between themselves, saying;
This man doeth nothing worthy of death, or of bonds.
32 Then said Agrippa unto Festus; This man might have
been set at liberty, if he had not appealed unto Cesar.
27 And when it was determined, that we should sail

into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band. And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia, *one* Aristarchus, a Macedonian of Thessalonica, being with us. And the next *day* we touched at Sidon; and Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself. And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.—And there the centurion found a ship of Alexandria, sailing into Italy; and he put us therein. And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; and, hardly passing it, came unto a place which is called the Fair Havens, nigh whereunto was the city of Lasea. Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*, and said unto them; Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. Nevertheless, the centurion believed the master and the owner of the ship more than those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter, *which is* an haven of Crete, and lieth toward the south-west and north-west. And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence* they sailed close by Crete. But not long after there arose against it a tempestuous wind, called Euryclydon. And when the ship was caught, and could not bear up into the wind, we let *her* drive. And running under a certain island which is called Clauda, we had much work to come by the boat; which when they had taken up, they used helps,

undergirding the ship; and, fearing lest they should
 fall into the quicksands, strake sail, and so were driven.
 18 And we being exceedingly tossed with a tempest, the
 19 next *day* they lightened the ship; and the third *day*
 they cast out with their own hands the tackling of the
 20 ship. And when neither sun nor stars in many days
 appeared, and no small tempest lay on *us*, all hope that
 21 we should be saved was then taken away.—But
 after long abstinence, Paul stood forth in the midst of
 them, and said; Sirs, ye should have hearkened unto
 me, and not have loosed from Crete, and to have gained
 22 this harm and loss. And now I exhort you to be of
 good cheer; for there shall be no loss of *any man's*
 23 life among you, but of the ship. For there stood by
 me this night the angel of God, whose I am, and whom
 24 I serve, saying; Fear not, Paul; thou must be brought
 before Cesar; and lo, God hath given thee all them
 25 that sail with thee. Wherefore, sirs, be of good cheer;
 for I believe God, that it shall be even as it was told
 26 me. Howbeit, we must be cast upon a certain island.
 27 —But when the fourteenth night was come, as we
 were driven up and down in Adria, about midnight the
 shipmen deemed that they drew near to some country;
 28 and sounded, and found it twenty fathoms; and when
 they had gone a little further, they sounded again, and
 29 found it fifteen fathoms; then fearing lest we should
 have fallen upon rocks, they cast four anchors out of
 30 the stern, and wished for the day. And as the ship-
 men were about to flee out of the ship, when they had
 let down the boat into the sea, under colour as though
 31 they would have cast anchors out of the foreship, Paul
 said to the centurion, and to the soldiers; Except these
 32 abide in the ship, ye cannot be saved. Then the sol-
 diers cut off the ropes of the boat, and let her fall off,
 33 And while the day was coming on, Paul besought *them*
 all to take meat, saying; This day is the fourteenth day
 that ye have tarried, and continued fasting, having taken
 34 nothing. Wherefore I pray you to take *some* meat;
 for this is for your health; for there shall not an hair

perish from the head of any of you. And when he 35
had thus spoken, he took bread, and gave thanks to
God in presence of them all, and when he had broken
it, he began to eat. Then were they all of good cheer, 36
and they also took *some* meat. And we were in all in 37
the ship, two hundred three-score and sixteen souls.
And when they had eaten enough, they lightened the 38
ship, and cast out the wheat into the sea. And when 39
it was day, they knew not the land; but they discovered
a certain creek with a shore, into the which they
were minded, if it were possible, to thrust in the ship.
And when they had taken up the anchors, they com- 40
mitted *themselves* unto the sea, and loosed the rudder-
bands; and hoised up the mainsail to the wind, and
made toward shore. And falling into a place where 41
two seas met, they ran the ship aground; and the fore-
part stuck fast, and remained unmoveable, but the
hinder part was broken with the violence of the waves.
—And the soldiers' counsel was to kill the prisoners, 42
lest any of them should swim out, and escape. But 43
the centurion, willing to save Paul, kept them from *their*
purpose, and commanded that they which could swim,
should cast *themselves* first into the sea, and get to land;
and the rest, some on boards, and some on *broken pieces* 44
of the ship. And so it came to pass, that they escaped
all safe to land.

And when they were escaped, then they knew that 28
the island was called Melita. And the barbarous peo- 2
ple shewed us no little kindness; for they kindled a
fire, and received us every one, because of the present
rain, and because of the cold.—And when Paul 3
had gathered a bundle of sticks, and laid *them* on the
fire, there came a viper out of the heat, and fastened
on his hand. And when the barbarians saw the *ven-* 4
omous beast hang on his hand, they said among them-
selves; No doubt this man is a murderer, whom, though
he hath escaped the sea, yet Vengeance suffereth not
to live. And he shook off the beast into the fire, and 5
felt no harm; howbeit, they looked when he should 6

have swollen, or fallen down dead suddenly. But after they had looked a great while, and saw no harm come to him, they changed their minds, and said that
7 he was a god.—In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days
8 courteously. And it came to pass, that the father of Publius lay sick of a fever, and of a bloody-flux; to whom Paul entered in, and prayed, and laid his hands
9 on him, and healed him. So when this was done, others also which had diseases in the island, came, and
10 were healed; who also honoured us with many honours, and when we departed, they laded us with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose
12 sign was Castor and Pollux. And landing at Syracuse, we tarried *there* three days; and from thence we
13 fetched a compass, and came to Rhegium; and after one day the south wind blew, and we came the next
14 day to Puteoli; where we found brethren, and were desired to tarry with them seven days; and so we went
15 toward Rome. And from thence, when the brethren heard of us, they came to meet us as far as Appiiforum, and the Three Taverns; whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard; but Paul was suffered to dwell by himself, with a soldier that
17 kept him.—And it came to pass, that after three days, he called the chief of the Jews together. And when they were come together, he said unto them; Men *and*
brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered
18 prisoner from Jerusalem into the hands of the Romans; who, when they had examined me, would have let *me*
19 go, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Cesar; not that I had aught to accuse my

nation of. For this cause therefore have I called for 20
you, to see *you*, and to speak with *you*; because that
for the hope of Israel I am bound with this chain. And 21
they said unto him; We neither received letters out of
Judea concerning thee, neither any of the brethren that
came shewed or spake any harm of thee. But we de- 22
sire to hear of thee, what thou thinkest; for as concern-
ing this sect, we know that every where it is spoken
against.—And when they had appointed him a day, 23
there came many to him into *his* lodging; to whom
he expounded and testified the kingdom of God, per-
suading them concerning Jesus, both out of the law of
Moses, and *out of* the prophets, from morning till eve-
ning. And some believed the things which were spoken, 24
and some believed not. And when they agreed not 25
among themselves, they departed, after that Paul had
spoken one word; Well spake the Holy Ghost by
Esaias the prophet unto our fathers, saying; Go *unto* 26
this people, and say; Hearing ye shall hear, and
shall not understand; and seeing ye shall see, and not
perceive. For the heart of this people is waxed gross, 27
and their ears are dull of hearing, and their eyes have
they closed; lest they should see with *their* eyes, and
hear with *their* ears, and understand with *their* heart,
and should be converted, and I should heal them.
Be it known therefore unto you, that the salvation of 28
God is sent unto the Gentiles; and *that* they will hear
it. And when he had said these words, the Jews de- 29
parted, and had great reasoning among themselves.

And he dwelt two whole years in his own hired 30
house; and received all that came in unto him, preach-
ing the kingdom of God, and teaching those things 31
which concern the Lord Jesus Christ with all confi-
dence, no man forbidding him.

THE

EPISTLE OF PAUL

TO THE

ROMANS.

PAUL, a servant of Jesus Christ, called *to be* an
2 apostle, separated unto the gospel of God, (which he
3 had promised afore by his prophets in the holy scrip-
4 tures,) concerning his Son Jesus Christ our Lord,
5 (which was made of the seed of David according to
6 the flesh; and declared *to be* the Son of God with
7 power, according to the spirit of holiness, by the resur-
8 rection from the dead, by whom we have received
9 grace and apostleship for obedience to the faith among
10 all nations, for his name; among whom are ye also,
11 the called of Jesus Christ;) to all that be in Rome,
12 beloved of God, called *to be* saints; grace to you, and
13 peace from God our Father, and the Lord Jesus
Christ.

8 First, I thank my God through Jesus Christ for you
9 all, that your faith is spoken of throughout the whole
10 world. For God is my witness, whom I serve with my
11 spirit in the gospel of his Son, that without ceasing I
12 make mention of you, always in my prayers making
13 request, if by any means now at length I might have a
prosperous journey by the will of God to come unto
you. For I long to see you, that I may impart unto
you some spiritual gift, to the end you may be estab-
lished; that is, that I may be comforted together with
you by the mutual faith both of you and me. Now I

would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. I am debtor both to the Greeks 14 and to the barbarians, both to the wise and to the unwise; so, as much as in me is, I am ready to preach 15 the gospel to you that are at Rome also. For I am not 16 ashamed of the gospel; for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek. For therein is the right- 17 eousness of God revealed from faith to faith, as it is written; The just by faith shall live.

For the wrath of God is revealed from heaven against 18 all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. Because that which may 19 be known of God, is manifest in them; for God hath shewed *it* unto them; (for the invisible things of him 20 from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead;) so that they are without excuse.

—Because that when they knew God, they glorified 21 *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was 22 darkened; professing themselves to be wise, they be- 23 came fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

—Wherefore God also gave them up to uncleanness 24 through the lusts of their own hearts, to dishonour their own bodies between themselves; who changed the truth 25 of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever; amen. For this cause God gave them up unto vile af- 26 fections. For even their women did change the natural use into that which is against nature; and likewise also 27 the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working that which is unseemly, and receiving in themselves 28 that recompense of their error which was meet. And

even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do
 29 those things which are not convenient ; being filled with
 all unrighteousness, wickedness, covetousness, malicious-
 ness ; full of envy, murder, debate, deceit, malignity ;
 30 whisperers, backbiters, haters of God, spiteful, proud,
 boasters, inventors of evil things, disobedient to parents,
 31 without understanding, covenant-breakers, without natu-
 32 ral affection, implacable, unmerciful ; who, knowing
 the judgment of God, (that they which commit such
 things are worthy of death,) not only do the same, but
 have pleasure in them that do them.

2 Therefore thou art inexcusable, O man, whosoever
 thou art, that judgest. For wherein thou judgest an-
 other, thou condemnest thyself ; for thou that judgest,
 2 doest the same things. But we are sure, that the judg-
 ment of God is according to truth against them which
 3 commit such things. And thinkest thou this, O man,
 that judgest them which do such things, and doest the
 same, that thou shalt escape the judgment of God ?
 4 or despisest thou the riches of his goodness, and for-
 bearing, and long-suffering, not knowing that the good-
 5 ness of God leadeth thee to repentance ? But after
 thy hardness and impenitent heart, treasurest up unto
 thyself wrath against the day of wrath and revelation of
 6 the righteous judgment of God, who will render to
 7 every man according to his deeds ; to them who, by
 patient continuance in well-doing, seek for glory, and
 8 honour, and immortality, eternal life ; but unto them
 that are contentious, and do not obey the truth, but
 9 obey unrighteousness, indignation and wrath. Tribu-
 lation and anguish upon every soul of man that doeth
 10 evil, of the Jew first, and also of the Gentile ; but glory,
 honour, and peace, to every man that worketh good, to
 11 the Jew first, and also to the Gentile. For there is no
 12 respect of persons with God.—For as many as have
 sinned without law, shall also perish without law ; and
 as many as have sinned in the law, shall be judged by
 13 the law, (for not the hearers of the law *are* just before

God, but the doers of the law shall be justified. For 14
 when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not 15
 the law, are a law unto themselves; which shew the work of the law written in their hearts, their conscience 16
 also bearing witness, and *their* thoughts the mean while accusing, or else excusing one another,) in the day 17
 when God shall judge the secrets of men by Jesus Christ, according to my gospel.—But if thou art 18
 called a Jew, and retest in the law, and makest thy boast of God, and knowest *his* will, and approvest the 19
 things that are more excellent, being instructed out of the law; and art confident that thou thyself art a 20
 guide of the blind, a light of them *which are* in darkness, an instructor of the foolish, a teacher of babes, 21
 which hast the form of knowledge, and of the truth in the law; thou then, which teachest another, teachest 22
 thou not thyself? thou that preachest, a man should not steal, dost thou steal? thou that sayest, a man should 23
 not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? thou 24
 that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is 25
 blasphemed among the Gentiles, through you, as it is written.—For circumcision verily profiteth, if thou 26
 keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore, if 27
 the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circum- 28
 cision? and shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and 29
 circumcision dost transgress the law? For he is not a Jew, which is one outwardly, neither *is that* circum- 30
 cision, which is outward in the flesh; but he *is* a Jew which is one inwardly, and circumcision *is that* of the 31
 heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

What advantage then hath the Jew; or what profit 3
is there of circumcision? Much, every way. Chiefly, 2

because that unto them were committed the oracles of
 3 God. For what? if some did not believe, shall their
 4 unbelief make the faith of God without effect? God
 forbid; yea, let God be true, but every man a liar, as
 it is written; That thou mightest be justified in thy
 sayings, and mightest overcome when thou art judged.
 5 But if our unrighteousness commend the righteous-
 ness of God, what shall we say? is God unrighte-
 ous who taketh vengeance? (I speak as a man.)
 6 God forbid; for then how shall God judge the
 7 world? For if the truth of God hath more abound-
 ed through my lie unto his glory, why yet am I
 8 also judged as a sinner? And not *rather* (as we be
 slanderously reported, and as some affirm that we say,)
 let us do evil, that good may come? whose damnation
 9 is just. What then? are we better *than they*? No,
 in no wise; for we have before proved both Jews and
 10 Gentiles, that they are all under sin; as it is written;
 11 There is none righteous, no, not one; there is none
 that understandeth, there is none that seeketh after
 12 God; they are all gone out of the way, they are to-
 gether become unprofitable; there is none that doeth
 13 good, no, not one. Their throat is an open sepulchre;
 with their tongues they have used deceit. The poi-
 14 son of asps is under their lips. Whose mouth is
 15 full of cursing and bitterness. Their feet are swift
 16 to shed blood; destruction and misery are in their
 17 ways; and the way of peace have they not known.
 18 There is no fear of God before their eyes. Now we
 know, that what things soever the law saith, it saith to
 them who are under the law; that every mouth may
 be stopped, and all the world may become guilty be-
 20 fore God. Therefore by the deeds of the law, there
 shall no flesh be justified in his sight: for by the law is
 the knowledge of sin.
 21 But now the righteousness of God without the law
 is manifested, being witnessed by the law and the
 22 prophets; even the righteousness of God, *which is* by
 faith of Jesus Christ, unto all and upon all them that

believe ; for there is no difference. For all have sinned, 23
 and come short of the glory of God, being justified free- 24
 ly, by his grace, through the redemption that is in
 Christ Jesus ; whom God hath set forth *to be* a pro- 25
 pitiation through faith in his blood, to declare his right-
 eousness, for the remission of sins that are past, through
 the forbearance of God ; to declare, *I say*, at this time 26
 his righteousness, that he might be just, and the just-
 fier of him which believeth in Jesus.—Where *is* boast- 27
 ing then ? it is excluded. By what law ? of works ?
 nay ; but by the law of faith ; for we conclude, that a 28
 man is justified by faith, without the deeds of the law.
Is he the God of the Jews only ? *is he* not also of the 29
 Gentiles ? yes, of the Gentiles also. Seeing *it is* one 30
 God which shall justify the circumcision by faith, and
 uncircumcision through faith.—Do we then make 31
 void the law through faith ? God forbid ; yea, we estab-
 lish the law. 32

What shall we say then that Abraham our father, as 4
 pertaining to the flesh, hath found ? For if Abraham 2
 were justified by works, he hath *whereof* to glory, but
 not before God. For what saith the scripture ? Abra- 3
 ham believed God, and it was counted unto him for
 righteousness. Now to him that worketh, is the re- 4
 ward not reckoned of grace, but of debt ; but to him 5
 that worketh not, but believeth on him that justifieth the
 ungodly, his faith is counted for righteousness ; even as 6
 David also describeth the blessedness of the man, unto
 whom God imputeth righteousness without works, *say-* 7
ing ; Blessed *are* they whose iniquities are forgiven, and
 whose sins are covered ; blessed *is* the man to whom the 8
 Lord will not impute sin. *Cometh* this blessedness then 9
 upon the circumcision *only*, or upon the uncircumcision
 also ? For we say, that faith was reckoned to Abraham 10
 for righteousness. How was it then reckoned ? when he 11
 was in circumcision, or in uncircumcision ? Not in cir-
 cumcision, but in uncircumcision ; and he received the
 sign of circumcision, a seal of the righteousness of the
 faith which *he had yet* being uncircumcised ; that he

might be the father of all them that believe, though they
 be not circumcised, (that righteousness might be imput-
 12 ed unto them also,) and the father of circumcision, to
 them who are not of the circumcision only, but who
 also walk in the steps of that faith of our father Abra-
 13 ham, which *he had* being *yet* uncircumcised. For
 the promise that he should be the heir of the world
 was not to Abraham, or to his seed, through the
 14 law, but through the righteousness of faith. For
 if they which are of the law *be* heirs, faith is made
 15 void, and the promise made of none effect; because
 the law worketh wrath; for where no law is, *there is*
 16 no transgression. Therefore *it is* of faith, that *it might*
be by grace; to the end the promise might be sure to
 all the seed, not to that only which is of the law, but to
 that also which is of the faith of Abraham, who is the
 17 father of us all; (as it is written; I have made thee a
 father of many nations;) before him whom he believed,
even God, who quickeneth the dead, and calleth those
 18 things which be not, as though they were. Who against
 hope believed in hope, that he might become the father
 of many nations, (according to that which was spoken;
 19 So shall thy seed be;) and being not weak in faith, he
 considered not his own body now dead, when he was
 about an hundred years old, neither yet the deadness
 20 of Sara's womb; he staggered not at the promise of
 God through unbelief, but was strong in faith, giving
 21 glory to God, and being fully persuaded, that what he
 22 had promised, he was able also to perform. And there-
 23 fore it was imputed to him for righteousness.—Now,
 it was not written for his sake alone, that it was imput-
 24 ed to him; but for us also, to whom it shall be imput-
 ed, if we believe on him that raised up Jesus our Lord
 25 from the dead; who was delivered for our offences,
 and was raised again for our justification.

5 Therefore, being justified by faith, we have peace
 2 with God through our Lord Jesus Christ; by whom
 also we have access by faith into this grace, wherein we
 3 stand; and rejoice in hope of the glory of God. And

not only *so*, but we glory in tribulations also, knowing
that tribulation worketh patience, and patience experi- 4
ence, and experience hope, and hope maketh not 5
ashamed; because the love of God is shed abroad in
our hearts by the Holy Ghost which is given unto us.
For when we were yet without strength, yet in due 6
time Christ died for the ungodly. For scarcely for a 7
righteous man will one die; yet peradventure for a 8
good man some would even dare to die; but God com- 9
mendeth his love toward us, in that, while we were yet
sinners, Christ died for us. Much more then, being
now justified by his blood, we shall be saved from wrath
through him. For if when we were enemies, we were 10
reconciled to God by the death of his son, much more
being reconciled we shall be saved by his life. And 11
not only *so*, but we also joy in God through our Lord
Jesus Christ, by whom we have now received the atone-
ment.

Wherefore as by one man sin entered into the world, 12
and death by sin; and so death passed upon all men,
for that all have sinned. For until the law sin was in 13
the world; but sin is not imputed when there is no law.
Nevertheless, death reigned from Adam to Moses, 14
even over them that had not sinned after the similitude
of Adam's transgression; who is the figure of him that
was to come.—But not as the offence, so also *is* the 15
free gift. For if through the offence of one many be
dead, much more the grace of God, and the gift by
grace, *which is* by one man, Jesus Christ, hath abound-
ed unto many. And not as *it was* by one that sinned, 16
so is the gift. For the judgment *was* by one to con-
demnation; but the free gift *is* of many offences unto
justification. For if by one man's offence death reign- 17
ed by one, much more they which receive abundance
of grace, and of the gift of righteousness, shall reign in
life by one, Jesus Christ. Therefore, as by the offence
of one, *judgment came* upon all men to condemnation;
even so by the righteousness of one, *the free gift came*
upon all men unto justification of life. For as by one 18

man's disobedience many were made sinners; so by the obedience of one shall many be made righteous.

10 —Moreover the law entered, that the offence might abound; but where sin abounded, grace did much
11 more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

6 What shall we say then? let us continue in sin, that
7 grace may abound? God forbid. How shall we, that
8 are dead to sin, live any longer therein? Know ye not,
9 that so many of us as were baptized into Jesus Christ,
10 were baptized into his death? Therefore we are buried
11 with him by baptism into death; that like as Christ was
12 raised up from the dead by the glory of the Father,
13 even so we also should walk in newness of life. For
14 if we have been planted together in the likeness of his
15 death, we shall be also *in the likeness* of his resurrec-
16 tion; knowing this, that our old man is crucified with
17 *him*, that the body of sin might be destroyed, that
18 henceforth we should not serve sin; for he that is dead
19 is freed from sin. Now, if we be dead with Christ, we
20 believe that we shall also live with him, knowing that
21 Christ, being raised from the dead, dieth no more; death
22 hath no more dominion over him. For in that he died,
23 he died unto sin once; but in that he liveth, he liveth
24 unto God. Likewise reckon ye also yourselves dead
25 indeed unto sin, but alive unto God, through Jesus
26 Christ.—Let not sin therefore reign in your mortal
27 body, that ye should obey it; neither yield ye your
28 members *as* instruments of unrighteousness unto sin;
29 but yield yourselves unto God, as those that are alive
30 from the dead, and your members *as* instruments of
31 righteousness unto God. For sin shall not have do-
32 minion over you; for ye are not under the law, but un-
33 der grace.—What then? shall we sin, because we
34 are not under the law, but under grace? God forbid.
35 Know ye not, that to whom ye yield yourselves ser-
36 vants to obey, his servants ye are to whom ye obey,
37 whether of sin unto death, or of obedience unto righte-

ousness? But God be thanked, that ye were the ser- 17
 vants of sin, but ye have obeyed from the heart that
 form of doctrine which was delivered you. Being then 18
 made free from sin, ye became the servants of righteous- 19
 ness. (I speak after the manner of men, because of the
 infirmity of your flesh.) For as ye have yielded your 20
 members servants to uncleanness and to iniquity unto in-
 iquity; even so now yield your members servants to right-
 eousness unto holiness. For when ye were the servants 21
 of sin, ye were free from righteousness. What fruit had
 ye then? *fruits* whereof ye are now ashamed; for the
 end of those things *is* death. But now being made 22
 free from sin, and become servants to God, ye have
 your fruit unto holiness; and the end, everlasting life.
 For the wages of sin *is* death; but the gift of God *is* 23
 eternal life, through Jesus Christ our Lord.

Know ye not, brethren, (for I speak to them that 7
 know the law,) how that the law hath dominion over a
 man, as long as he liveth? For the woman which hath 8
 an husband, is bound by the law to *her* husband so long
 as he liveth; but if the husband be dead, she is loosed
 from the law of *her* husband. So then, if while *her* 9
 husband liveth, she be married to another man, she
 shall be called an adulteress; but if her husband be
 dead, she is free from that law, so that she is no adul-
 teress, though she be married to another man. Where- 4
 fore, my brethren, ye also are become dead to the law
 by the body of Christ, that ye should be married to
 another, *even* to him who is raised from the dead, that
 we should bring forth fruit unto God. For when we 5
 were in the flesh, the motions of sins, which were by
 the law, did work in our members to bring forth fruit
 unto death. But now, being dead, we are delivered 6
 from the law, wherein we were held; that we should
 serve in newness of spirit, and not *in* the oldness of the
 letter.—What shall we say then? *is* the law sin? 7
 God forbid; nay, I had not known sin, but by the law;
 for I had not known lust, except the law had said;
 Thou shalt not covet. But *sin*, taking occasion, by the 8

9 commandment wrought in me all manner of concupis-
 10 cence; for without the law sin *was* dead. For I was
 11 alive without the law once; but when the command-
 12 ment came, sin revived, and I died; and the com-
 13 mandment which *was ordained* to life, I found *to be*
 14 unto death. For sin, taking occasion, by the com-
 15 mandment deceived me, and by it slew me. Where-
 16 fore the law *is* holy, and the commandment holy, and
 17 just, and good. Was then that which is good made
 18 death unto me? God forbid; but sin; that it might ap-
 19 pear sin, working death in me by that which is good,
 20 that sin by the commandment might become exceed-
 21 ing sinful. For we know that the law is spiritual; but
 22 I am carnal, sold under sin. For that which I do, I
 23 allow not; for what I would, that do I not; but what I
 24 hate, that do I. If then I do that which I would not,
 25 I consent unto the law that *it is* good. Now then it is
 26 no more I that do it, but sin that dwelleth in me. For
 27 I know that in me, that is, in my flesh, dwelleth no
 28 good thing; for to will is present with me, but *how* to
 29 perform that which is good, I find not. For the good
 30 that I would, I do not; but the evil which I would not,
 31 that I do. Now if I do that I would not, it is no more
 32 I that do it, but sin that dwelleth in me. I find then a
 33 law, that when I would do good, evil is present with
 34 me. For I delight in the law of God, after the inward
 35 man; but I see another law in my members warring
 against the law of my mind, and bringing me into cap-
 tivity to the law of sin which is in my members.—
 36 O wretched man that I am! who shall deliver me from
 37 the body of this death? I thank God, through Je-
 38 sus Christ our Lord. So then, with the mind I my-
 self serve the law of God; but with the flesh the law
 of sin.

8 *There is* therefore now no condemnation to them
 9 which are in Christ Jesus. For the law of the Spirit
 of life in Christ Jesus, hath made me free from the law
 3 of sin and death. For what the law could not do, in
 that it was weak through the flesh, God sending his

own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be; so then they that are in the flesh cannot please God.—But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you.—Therefore, brethren, we are debtors not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.—For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry; Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, (not willingly, but by reason of him who hath subjected the same,) in hope that the creature itself also shall be delivered from the bondage of corruption, into

22 the glorious liberty of the children of God. For we
 know that the whole creation groaneth and travaileth
 23 in pain together until now; and not only *they*, but our-
 selves also, which have the first-fruits of the Spirit,
 even we ourselves groan within ourselves, waiting for
 24 the adoption, *to wit*, the redemption of our body. For
 we are saved by hope. But hope that is seen, is not
 hope; for what a man seeth, why doth he yet hope
 25 for? But if we hope for that we see not, *then* do we
 26 with patience wait for *it*. Likewise the Spirit also
 helpeth our infirmities; for we know not what we
 should pray for as we ought, but the Spirit itself maketh
 intercession for us with groanings which cannot be ut-
 27 tered. And he that searcheth the hearts knoweth what
 is the mind of the Spirit, because he maketh interces-
 sion for the saints, according to *the will of God*.—
 28 And we know that all things work together for good, to
 them that love God, to them who are the called ac-
 29 cording to *his* purpose. For whom he did foreknow,
 he also did predestinate *to be* conformed to the image
 of his Son, that he might be the first-born among
 30 many brethren. Moreover, whom he did predestinate,
 them he also called; and whom he called, them he
 also justified; and whom he justified, them he also
 31 glorified. What shall we then say to these things? If
 32 God *be* for us, who *can be* against us? he that spared
 not his own Son, but delivered him up for us all; how
 shall he not with him also freely give us all things?
 33 Who shall lay any thing to the charge of God's elect?
 34 God that justifieth? Who *is* he that condemneth?
 Christ that died? yea rather, that is risen again? who
 is even at the right hand of God? who also maketh in-
 35 tercession for us? Who shall separate us from the love
 of Christ? *Shall* tribulation? or distress? or persecu-
 tion? or famine? or nakedness? or peril? or sword?
 36 (as it is written; For thy sake we are killed all the day
 long; we are accounted as sheep for the slaughter.)
 37 Nay, in all these things we are more than conquerors,
 38 through him that loved us. For I am persuaded, that

neither death nor life, nor angels nor principalities, nor things present nor things to come, nor powers, nor height nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

I say the truth, in Christ; I lie not, (my conscience also bearing me witness,) in the Holy Ghost; that I have great heaviness, and continual sorrow in my heart. For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh; who are Israelites, to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, whose *are* the fathers, and of whom, as concerning the flesh, Christ *came*, who is over all God blessed for ever. Amen.

Not as though the word of God hath taken none effect; for they *are* not all Israel, which are of Israel, Neither, because they are the seed of Abraham, *are they* all children, but; In Isaac shall thy seed be called, that is, they which are the children of the flesh, these *are* not the children of God; but the children of the promise are counted for the seed. For this *is* the word of promise; At this time will I come, and Sara shall have a son. And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac. For *the children* being not yet born, neither having done any good or evil, (that the purpose of God, according to election, might stand, not of works, but of him that calleth,) it was said unto her; The elder shall serve the younger; as it is written; Jacob have I loved, but Esau have I hated.

What shall we say then? *is there* unrighteousness with God? God forbid. For he saith to Moses; I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then, *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh; Even for this same purpose have

I raised thee up, that I might shew my power in thee,
 and that my name might be declared throughout all the
 18 earth. Therefore hath he mercy on whom he will *have*
 19 *mercy*; and whom he will he hardeneth.—Thou wilt
 say then unto me; Why doth he yet find fault? for who
 20 hath resisted his will? Nay but, O man, who art thou
 that repliest against God? Shall the thing formed say
 to him that formed *it*; Why hast thou made me thus?
 21 Hath not the potter power over the clay, of the same
 lump to make one vessel unto honour, and another unto
 22 dishonour? *What* if God, willing to shew *his* wrath, and
 to make his power known, endured with much long-suf-
 23 fering the vessels of wrath fitted to destruction; and
 that he might make known the riches of his glory on
 the vessels of mercy, which he had afore prepared unto
 24 glory? even us, whom he hath called, not of the Jews
 25 only, but also of the Gentiles; as he saith also in Osee;
 I will call them my people, which were not my people;
 26 and her beloved, which was not beloved. And it shall
 come to pass, *that* in the place where it was said unto
 them; Ye *are* not my people, there shall they be call-
 27 ed the children of the living God. Esaias also crieth
 concerning Israel; Though the number of the children
 of Israel be as the sand of the sea, a remnant shall be
 28 saved. For he will finish the work, and cut *it* short in
 righteousness; because a short work will the Lord
 29 make upon the earth. And as Esaias said before;
 Except the Lord of Sabaoth had left us a seed, we
 had been as Sodoma, and been made like unto Go-
 morrah.

30 What shall we say then? That the Gentiles which
 followed not after righteousness, have attained to right-
 31 ousness, even the righteousness which is of faith; but
 Israel, which followed after the law of righteousness,
 32 hath not attained to the law of righteousness. Where-
 fore? Because *they sought it* not by faith, but as it
 were by the works of the law. For they stumbled at
 33 that stumbling-stone, as it is written; Behold, I lay in
 Sion a stumbling-stone, and rock of offence; and who-

soever believeth on him shall not be ashamed.—
 Brethren, my heart's desire and prayer to God for 10
 them, is, that they might be saved. For I bear them 2
 record that they have a zeal of God, but not according
 to knowledge.—For they, being ignorant of God's 3
 righteousness, and going about to establish their own,
 have not submitted themselves unto the righteousness
 of God. For Christ is the end of the law, for righte- 4
 ousness to every one that believeth. For Moses de- 5
 scribeth the righteousness which is of the law; That
 the man which doeth those things shall live by them.
 But the righteousness which is of faith speaketh on -6
 this wise; Say not in thy heart; Who shall ascend into
 heaven? that is, to bring Christ down *from above*.
 Or; Who shall descend into the deep? that is, to 7
 bring up Christ again from the dead. But what saith 8
 it? The word is nigh thee, *even* in thy mouth, and in
 thy heart; that is, the word of faith, which we preach;
 that if thou shalt confess with thy mouth the Lord Je- 9
 sus, and shalt believe in thine heart that God hath
 raised him from the dead, thou shalt be saved. (For 10
 with the heart, man believeth unto righteousness; and
 with the mouth, confession is made unto salvation.)
 For the scripture saith; Whosoever believeth on him 11
 shall not be ashamed. For there is no difference be- 12
 tween the Jew and the Greek; for the same Lord over
 all, is rich unto all that call upon him. For whosoever 13
 shall call upon the name of the Lord shall be saved.
 How then shall they call on him, in whom they have 14
 not believed? and how shall they believe in him, of
 whom they have not heard? and how shall they hear
 without a preacher? and how shall they preach, ex- 15
 cept they be sent? as it is written; How beautiful are
 the feet of them that preach the gospel of peace, and
 bring glad tidings of good things! But they have not 16
 all obeyed the gospel. For Esaias saith; Lord, who
 hath believed our report? (So then, faith *cometh* by 17
 hearing; and hearing by the word of God.) But I 18
 say; Have they not heard? Yes verily, their sound

went into all the earth, and their words unto the ends
 19 of the world. But I say; Did not Israel know? First,
 Moses saith; I will provoke you to jealousy by *them*
that are no people, and by a foolish nation I will anger
 20 you. But Esaias is very bold, and saith; I was found
 of them that sought me not, I was made manifest unto
 21 them that asked not after me. But to Israel he saith;
 All day long I have stretched forth my hands unto a
 disobedient and gainsaying people.

11 I say then; Hath God cast away his people? God
 forbid; for I also am an Israelite, of the seed of Abra-
 2 ham, of the tribe of Benjamin. God hath not cast
 away his people which he foreknew. Wot ye not
 what the scripture saith of Elias? how he maketh in-
 3 tercession to God against Israel; Lord, they have kill-
 ed thy prophets, and digged down thine altars; and I
 4 am left alone, and they seek my life. But what saith
 the answer of God unto him? I have reserved to my-
 self seven thousand men, who have not bowed the knee
 5 to *the image* of Baal. Even so then at this present
 time also there is a remnant according to the election
 6 of grace. And if by grace, then *is it* no more of
 7 works; otherwise grace is no more grace. What then?
 Israel hath not obtained that which he seeketh for, but
 the election hath obtained it; and the rest were blind-
 8 ed, (according as it is written; God hath given them
 the spirit of slumber, eyes that they should not see, and
 9 ears that they should not hear,) unto this day. And
 David saith; Let their table be made a snare, and a
 trap, and a stumbling-block, and a recompense unto
 10 them; let their eyes be darkened, that they may not
 see; and bow down their back alway.

11 I say then; Have they stumbled, that they should
 fall? God forbid; but *rather* through their fall salvation
 12 *is come* unto the Gentiles, for to provoke them to jeal-
 ousy. Now, if the fall of them *be* the riches of the
 world, and the diminishing of them the riches of the
 13 Gentiles; how much more their fulness? For I speak to
 you Gentiles; inasmuch as I am the apostle of the Gen-

tiles, I magnify mine office, if by any means I may 14
 provoke to emulation *them which are* my flesh, and
 might save some of them. For if the casting away 15
 of them *be* the reconciling of the world; what *shall*
 the receiving of *them be*, but life from the dead? For 16
 if the first fruit *be* holy, the lump *is* also *holy*; and if
 the root *be* holy, so *are* the branches.—And if some 17
 of the branches be broken off, and thou, being a wild
 olive-tree, wert grafted in among them, and with them
 partakest of the root and fatness of the olive-tree,
 boast not against the branches; but if thou boast, thou 18
 bearest not the root, but the root thee. Thou wilt say 19
 then; The branches were broken off, that I might be
 grafted in. Well; because of unbelief they were 20
 broken off, and thou standest by faith; be not high-
 minded, but fear. For if God spared not the natural 21
 branches, perhaps he will not spare thee. Behold 22
 therefore the goodness and severity of God; on them
 which fell, severity; but toward thee, goodness, if thou
 continue in *his* goodness; otherwise thou shalt also be 23
 cut off.—And they also, if they abide not still in un- 24
 belief, shall be grafted in; for God is able to graff them
 in again. For if thou wert cut out of the olive-tree 25
 which is wild by nature, and wert grafted contrary to
 nature into a good olive-tree, how much more shall
 these, which be the natural *branches*, be grafted into
 their own olive-tree?—For I would not, brethren, 26
 that ye should be ignorant of this mystery, (lest ye
 should be wise in your own conceits,) that blindness in
 part is happened to Israel, until the fulness of the Gen- 27
 tiles be come in; and so all Israel shall be saved, as it
 is written; There shall come out of Sion the deliverer,
 and shall turn away ungodliness from Jacob. And 28
 this *is* my covenant unto them, when I shall take away
 their sins. As concerning the gospel, *they are* enemies 29
 for your sakes; but as touching the election, *they are*
 beloved for the fathers' sakes. For the gifts and call- 30
 ing of God *are* without repentance. For as ye in times 31
 past have not believed God, yet have now obtained

31 mercy through their unbelief; even so have these also
 32 now not believed, that through your mercy they also
 33 may obtain mercy. For God hath concluded them
 34 all in unbelief, that he might have mercy upon all.
 35 —O the depth of the riches both of the wisdom
 36 and knowledge of God! How unsearchable *are* his
 37 judgments, and his ways past finding out! For who
 38 hath known the mind of the Lord? or who hath been
 39 his counsellor? or who hath first given to him, and it
 40 shall be recompensed unto him again? For of him,
 41 and through him, and to him *are* all things; to whom
 42 *be* glory for ever. Amen.

12 I beseech you therefore, brethren, by the mercies of
 God, that ye present your bodies a living sacrifice,
 holy, acceptable unto God, *which is* your reasonable
 2 service; and be not conformed to this world, but be ye
 transformed by the renewing of your mind, that ye
 may prove what *is* that good, and acceptable, and per-
 3 fect will of God. For I say, through the grace given
 unto me, to every man that is among you, not to think
 4 *of himself* more highly than he ought to think, but to
 think soberly, according as God hath dealt to every
 5 man the measure of faith. For as we have many
 members in one body, and all members have not the
 6 same office; so we, *being* many, are one body in
 Christ, and every one members one of another. Hav-
 7 ing then gifts, differing according to the grace that is
 given to us; whether prophecy, *let us prophesy* accord-
 8 ing to the proportion of faith; or ministry, *let us wait*
 on *our* ministering; or he that teacheth, on teaching;
 9 or he that exhorteth, on exhortation; he that giveth,
let him do it with simplicity; he that ruleth, with dili-
 10 gence; he that sheweth mercy, with cheerfulness.—
 11 *Let love be* without dissimulation; abhor that which is
 12 evil, cleave to that which is good; *be* kindly affection-
 ed one to another with brotherly love; in honour pre-
 ferring one another; not slothful in business; fervent
 in spirit; serving the opportunity; rejoicing in hope;
 patient in tribulation; continuing instant in prayer;

distributing to the necessity of saints ; given to hospi- 12
 tality. Bless them which persecute you ; bless, and 14
 curse not. Rejoice with them that do rejoice, and 15
 weep with them that weep. *Be* of the same mind one 16
 towards another ; mind not high things, but condescend
 to men of low estate. *Be* not wise in your own con-
 ceits. Recompense to no man evil for evil ; provide 17
 things honest in the sight of all men ; if it be possible, 18
 as much as lieth in you, live peaceably with all men ;
 dearly beloved, avenge not yourselves ; but *rather* give 19
 place unto wrath ; for it is written ; Vengeance *is* mine ;
 I will repay, saith the Lord. Therefore, if thine ene- 20
 my hunger, feed him ; if he thirst, give him drink.
 For in so doing thou shalt heap coals of fire on his
 head. *Be* not overcome of evil, but overcome evil 21
 with good.

Let every soul be subject unto the higher powers. 13
 For there is no power but of God ; those that be, are
 ordained of God. Whosoever therefore resisteth the 2
 power, resisteth the ordinance of God ; and they that
 resist shall receive to themselves damnation. For 3
 rulers are not a terror to good works, but to the evil.
 Wilt thou then not be afraid of the power ? do that
 which is good ; and thou shalt have praise of the same ;
 for he is the minister of God, for good to thee. But 4
 if thou do that which is evil, be afraid ; for he beareth
 not the sword in vain ; for he is the minister of God, a
 revenger to *execute* wrath upon him that doeth evil.
 Wherefore *ye* must needs be subject, not only for 5
 wrath, but also for conscience' sake. For, for this 6
 cause pay ye tribute also ; for they are God's minis-
 ters, attending continually upon this very thing. Ren- 7
 der therefore to all their dues ; tribute, to whom tribute
is due ; custom, to whom custom ; fear, to whom fear ;
 honour, to whom honour.

Owe no man any thing, but to love one another ; for 8
 he that loveth another hath fulfilled the law. For this ; 9
 Thou shalt not commit adultery ; Thou shalt not kill ;
 Thou shalt not steal ; Thou shalt not covet ; and if

there be any other commandment, it is briefly comprehended in this saying, namely; Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore love *is* the fulfilling of the law.—

11 And that, knowing the time, that now *it is* high time to awake out of sleep; (for now *is* our salvation nearer than when we believed; the night is far spent, the day is at hand;) let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

14 Him that is weak in the faith receive ye, *but* not to doubtful disputations. For one believeth that he may eat all things; another, who is weak, eateth herbs.

3 Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth; for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, he shall be holden up; for

5 God is able to make him stand. One man esteemeth one day above another, another esteemeth every day *alike*; let every man be fully persuaded in his own mind. He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. And he that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth

7 God thanks. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord. Whether we live therefore, or die, we are the Lord's.

9 For to this end Christ both died, and lived, that he might be Lord both of the dead and living. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the

11 judgment-seat of Christ. For it is written; *As* I live,

saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God.—Let us therefore judge one another any more; but judge this rather, that no man put a stumbling-block, or an occasion to fall in *his* brother's way. I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself, but to him that esteemeth any thing to be unclean, to him *it is* unclean; but if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of. For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost; for he that in this thing serveth Christ, *is*'acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence. *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak. Thou hast faith; have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because *he eateth* not of faith; for whatsoever *is* not of faith is sin.—(16. 25.) Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith; to God only wise *be* glory through Jesus Christ, for ever; amen.

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves; let every one of us please *his* neighbour for *his* good to edifica-

3 tion. For even Christ pleased not himself, but, as it is
 written; The reproaches of them that reproached thee
 4 fell on me. For whatsoever things were written afore-
 time, were written for our learning; that we through
 patience and comfort of the scriptures might have hope.
 5 Now the God of patience and consolation grant you to
 be like-minded one toward another, according to Christ
 6 Jesus; that ye may with one mind *and* one mouth glo-
 rify God, even the Father of our Lord Jesus Christ.
 7 —Wherefore receive ye one another, as Christ also
 8 received you to the glory of God. Now I say, that
 Jesus Christ was a minister of the circumcision, for the
 truth of God, to confirm the promises *made* unto the
 9 fathers; and that the Gentiles might glorify God for
his mercy, as it is written; For this cause I will con-
 10 fess to thee among the Gentiles, and sing unto thy
 name. And again he saith; Rejoice, ye Gentiles,
 11 with his people. And again; Praise the Lord, all ye
 12 Gentiles; and laud him, all ye people. And again
 Esaias saith; There shall be a root of Jesse, and he
 that shall rise to reign over the Gentiles; in him shall
 13 the Gentiles trust. Now the God of hope fill you with
 all joy and peace in believing, that ye may abound in
 hope, through the power of the Holy Ghost.
 14 And I myself also am persuaded of you, my breth-
 ren, that ye also are full of goodness, filled with all
 15 knowledge, able also to admonish one another. Nev-
 ertheless, brethren, I have written the more boldly unto
 you in some sort, as putting you in mind, because of
 16 the grace that is given to me of God, that I should be
 the minister of Jesus Christ to the Gentiles, ministering
 the gospel of God, that the offering up of the Gentiles
 might be acceptable, being sanctified by the Holy
 17 Ghost. I have therefore whereof I may glory through
 18 Jesus Christ, in those things which pertain to God; for
 I will not dare to speak of any of those things which
 Christ hath not wrought by me, to make the Gentiles
 19 obedient, by word and deed, through mighty signs and
 wonders, by the power of the Holy Spirit; so that

from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ; yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation; but, as it is written; To whom he was not spoken of, they shall see; and they that have not heard shall understand.—For which cause also I have been much hindered from coming to you. But now having no more place in these parts, and having a great desire these many years to come unto you; whensoever I take my journey into Spain, I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*. But now I go unto Jerusalem, to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily, and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. And I am sure that when I come unto you, I shall come in the fulness of the blessing of Christ.—Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the spirit, that ye strive together with me in *your* prayers to God for me; that I may be delivered from them that do not believe in Judea, and that my service which *I have* for Jerusalem, may be accepted of the saints; that I may come unto you with joy by the will of God, and may with you be refreshed. Now the God of peace *be* with you all. Amen.

I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea; that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succourer of many, and of myself also.—Greet Prisca and Aquila, my helpers

4 in Christ Jesus ; (who have for my life laid down their
 own necks ; unto whom not only I give thanks, but also
 5 all the churches of the Gentiles ;) likewise *greet* the
 church that is in their house. Salute my well-beloved
 Epenetus, who is the first-fruits of Asia unto Christ.
 6 7 Greet Mary, who bestowed much labour on us. Salute
 Andronicus and Junia, my kinsmen, and my fellow-
 prisoners, who are of note among the apostles, who
 8 also were in Christ before me. Greet Amplias, my
 9 beloved in the Lord. Salute Urbane, our helper in
 10 Christ, and Stachys my beloved. Salute Apelles, ap-
 proved in Christ. Salute them which are of Aristobu-
 11 lus' *household*. Salute Herodion, my kinsman. Greet
 them that be of the *household* of Narcissus, which are
 12 in the Lord. Salute Tryphena and Tryphosa, who
 labour in the Lord. Salute the beloved Persis, which
 13 laboured much in the Lord. Salute Rufus, chosen in
 14 the Lord, and his mother and mine. Salute Asyncri-
 tus, Phlegon, Hermas, Patrobas, Hermes, and the
 15 brethren which are with them. Salute Philologus, and
 Julia, Nereus and his sister, and Olympas, and all the
 16 saints which are with them. Salute one another with
 an holy kiss. All the churches of Christ salute you.
 17 —Now I beseech you, brethren, mark them which
 cause divisions and offences, contrary to the doctrine
 18 which ye have learned ; and avoid them. For they
 that are such serve not our Lord Christ, but their own
 belly ; and by good words and fair speeches deceive
 19 the hearts of the simple. For your obedience is come
 abroad unto all *men*. I am glad therefore on your be-
 half ; but yet I would have you wise unto that which
 20 is good, and simple concerning evil. And the God of
 peace shall bruise Satan under your feet shortly.

The grace of our Lord Jesus Christ *be* with you.

21 Timotheus, my work-fellow, and Lucius and Jason,
 22 and Sosipater, my kinsmen, salute you. I Tertius, who
 23 wrote *this* epistle, salute you in the Lord. Gaius mine
 host, and of the whole church, saluteth you. Erastus

the chamberlain of the city saluteth you, and Quartus a brother.

The grace of our Lord Jesus Christ *be* with you all. Amen.

THE

FIRST EPISTLE OF PAUL

TO THE

CORINTHIANS.

PAUL, called *to be* an apostle of Jesus Christ, through the will of God, and Sosthenes *our* brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours; grace *be* unto you, and peace from God our Father, and *from* the Lord Jesus Christ.

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and *in* all knowledge, (even as the testimony of Christ was confirmed in you;) so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ; who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ. God *is* faithful, by whom ye were called to the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our
Lord Jesus Christ, that ye all speak the same thing,
and *that* there be no divisions among you, but *that*
ye be perfectly joined together in the same mind and
11 in the same judgment. For it hath been declared unto
me of you, my brethren, by them *which are of the*
house of Chloe, that there are contentions among you.
12 Now this I say, that every one of you saith; I am of
Paul; and I, of Apollos; and I, of Cephas; and I, of
13 Christ. Is Christ divided? was Paul crucified for
14 you? or were ye baptized in the name of Paul? I
thank God that I baptized none of you, but Crispus
15 and Gaius; lest any should say that I had baptized in
16 mine own name. And I baptized also the household
of Stephanas; besides, I know not whether I baptized
any other.

17 For Christ sent me not to baptize, but to preach the
gospel; not with wisdom of words, lest the cross of
18 Christ should be made of none effect. For the preach-
ing of the cross is to them that perish, foolishness, but
19 unto us which are saved, it is the power of God. For
it is written; I will destroy the wisdom of the wise,
and will bring to nothing the understanding of the pru-
20 dent. Where *is* the wise? where *is* the scribe? where
is the disputer of this world? Hath not God made
21 foolish the wisdom of this world? For after that in the
wisdom of God the world by wisdom knew not God, it
pleased God by the foolishness of preaching to save
22 them that believe. For the Jews require signs, and
23 the Greeks seek after wisdom; but we preach Christ
crucified, unto the Jews a stumbling-block, and unto the
24 Gentiles foolishness; but unto them which are called,
both Jews and Greeks, Christ the power of God, and
25 the wisdom of God. Because the foolishness of God
is wiser than men; and the weakness of God is strong-
26 er than men.—For ye see your calling, brethren,
how that not many wise men after the flesh, not many
27 mighty, not many noble *are called*; but God hath
chosen the foolish things of the world, to confound the

wise ; and God hath chosen the weak things of the world, to confound the things which are mighty : and base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are ; that no flesh should glory before God. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption ; that, according as it is written ; He that glorieth, let him glory in the Lord.

And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling ; and my speech and my preaching *was* not with enticing words of wisdom, but in demonstration of the Spirit, and of power ; that your faith should not stand in the wisdom of men, but in the power of God.

Howbeit, we speak wisdom among them that are perfect ; yet not the wisdom of this world, nor of the princes of this world, that come to nought ; but we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world, unto our glory ; which none of the princes of this world knew ; (for had they known *it*, they would not have crucified the Lord of glory ;) but, as it is written ; Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed *them* unto us by his Spirit ; for the Spirit searcheth all things, *yea*, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him ? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God ; which things also we

14 speak, not in the words which man's wisdom teacheth,
 but which the Spirit teacheth, comparing spiritual
 things with spiritual. But the natural man receiveth
 not the things of the Spirit of God; for they are fool-
 ishness unto him, neither can he know *them*; because
 15 they are spiritually discerned. But he that is spiritual
 judgeth all things, yet he himself is judged of no man.
 16 For who hath known the mind of the Lord, that he
 may instruct him? But we have the mind of Christ.

3 And I, brethren, could not speak unto you as unto
 spiritual, but as unto carnal, *even* as unto babes in
 2 Christ. I have fed you with milk, not with meat; for
 hitherto ye were not able *to bear it*. Neither yet now
 3 are ye able; for ye are yet carnal. For whereas
there is among you envying, and strife, and divisions,
 4 are ye not carnal, and walk as men? For while one
 saith; I am of Paul; and another; I *am* of Apollos;
 are ye not carnal?

5 Who then is Paul, and who *is* Apollos? Ministers by
 whom ye believed, even as the Lord gave to every
 6 man. I have planted, Apollos watered, but God gave
 7 the increase; so then, neither is he that planteth any
 thing, neither he that watereth, but God that giveth the
 8 increase. Now he that planteth and he that watereth
 are one; and every man shall receive his own reward,
 9 according to his own labour. For we are labourers to-
 gether with God; ye are God's husbandry, *ye are*
 10 God's building. According to the grace of God which
 is given unto me, as a wise master-builder, I have laid
 the foundation; and another buildeth thereon; but let
 11 every man take heed, how he buildeth thereupon. For
 other foundation can no man lay than that is laid, which
 12 is Jesus Christ. Now if any man build upon this foun-
 dation, gold, silver, precious stones, wood, hay, stubble;
 13 every man's work shall be made manifest; for the day
 shall declare it, because it shall be revealed by fire;
 and the fire shall try every man's work, of what sort it
 14 is. If any man's work shall abide which he hath built
 15 thereupon, he shall receive a reward; if any man's

work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire. Know ye not, that ye are the temple of God, and *that* the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are. Let no man deceive himself; if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God; for it is written; He taketh the wise in their own craftiness; and again; The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men; for all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye *are* Christ's; and Christ is God's.—Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self; (for I know nothing by myself, yet am I not hereby justified;) but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

And these things, brethren, I have in a figure transferred to myself, and to Apollos, for your sakes, that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another. For who maketh thee to differ *from another*? and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it*? Now ye are full, now ye are rich, ye have reigned as kings without us; and I would to God ye did reign, that we also might reign with you. For I think, that God hath set forth us the apostles last;

as it were appointed to death, for we are made a spec-
 10 tacle unto the world, and to angels, and to men. We
 are fools for Christ's sake, but ye are wise in Christ ;
 we are weak, but ye are strong ; ye are honourable, but
 11 we are despised. Even unto this present hour we both
 hunger, and thirst, and are naked, and are buffeted,
 12 and have no certain dwelling-place, and labour, work-
 ing with our own hands ; being reviled, we bless ; be-
 13 ing persecuted, we suffer it ; being defamed, we en-
 treat ; we are made as the filth of the world, and are
 14 the off-scouring of all things unto this day.—I write
 not these things to shame you, but as my beloved sons
 15 I warn you. For though ye have ten thousand instruct-
 ors in Christ, yet have ye not many fathers ; for in
 Christ Jesus I have begotten you through the gospel.
 16 Wherefore, I beseech you, be ye followers of me.
 17 For this cause have I sent unto you Timotheus, who is
 my beloved son, and faithful in the Lord, who shall
 bring you into remembrance of my ways which be in
 18 Christ, as I teach every where in every church. Now
 some are puffed up, as though I would not come to you.
 19 But I will come to you shortly, if the Lord will, and
 will know, not the speech of them which are puffed up,
 20 but the power ; for the kingdom of God is not in word,
 21 but in power. What will ye ? shall I come unto you
 with a rod, or in love, and in the spirit of meekness ?

5 It is reported commonly that there is fornication
 among you, and such fornication as is not even among
 the Gentiles, that one should have his father's wife.
 2 And are ye puffed up ? and have not rather mourned,
 that he that hath done this deed might be taken from
 3 among you ? For I verily, as absent in body, but pres-
 ent in spirit, have judged already as though I were
 4 present, concerning him that hath so done this deed, in
 the name of our Lord Jesus Christ, (when ye are gath-
 ered together and my spirit,) with the power of our
 5 Lord Jesus Christ to deliver such an one unto Satan for
 the destruction of the flesh, that the spirit may be saved
 6 in the day of the Lord Jesus.—Your glorying is not

good. Know ye not, that a little leaven leaveneth the whole lump? Purge out the old leaven, that ye may be a new lump, as ye are unleavened; for even Christ our passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.—I wrote unto you in an epistle, not to company with fornicators. Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, no, not to eat. For what have I to do to judge them also that are without? Do not ye judge them that are within? But them that are without, God will judge. Put away from among yourselves that wicked person.

Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know, that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not, that we shall judge angels? how much more, things that pertain to this life? If then ye have judgments of things pertaining to this life, do ye set them to judge who are least esteemed in the church? I speak to your shame; is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? but brother goeth to law with brother, and that before the unbelievers? Now therefore it is utterly a fault in you, that ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren. Know ye not, that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of

themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God.

All things are lawful unto me, but all things are not expedient; all things are lawful for me, but I will not be brought under the power of any. Meats for the belly, and the belly for meats; but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body; and God hath both raised up the Lord, and will also raise up us by his own power. Know ye not, that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid. What! know ye not, that he which is joined to an harlot is one body? (for two, saith he, shall be one flesh;) but he that is joined unto the Lord is one spirit? Flee fornication. Every sin that a man doeth, is without the body; but he that committeth fornication, sinneth against his own body. What! know ye not, that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body.

Now concerning the things whereof ye wrote unto me, *it is* good for a man not to touch a woman; nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife *her* due; and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband; and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to prayer; and be together again, that Satan tempt you not for your incontinency. But I speak this by permission, *and* not of commandment. For I

would that all men were even as I myself; but every man hath his proper gift of God, one after this manner, and another after that. I say therefore to the unmarried and widows; *it is* good for them, if they abide even as I; but if they cannot contain, let them marry; for it is better to marry than to burn. And unto the married I command, *yet* not I, but the Lord, let not the wife depart from *her* husband, (but and if she depart, let her remain unmarried, or be reconciled to *her* husband;) and let not the husband put away *his* wife. But to the rest speak I, not the Lord; if any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away; and the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy. But if the unbelieving depart, let him depart; a brother or a sister is not under bondage in such *cases*. But God hath called us to peace. For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife? But as the Lord hath distributed to every man, as God hath called every one, so let him walk. And so ordain I in all churches. Is any man called being circumcised, let him not become uncircumcised; is any called in uncircumcision, let him not become circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. Let every man abide in the same calling wherein he was called. Art thou called *being* a servant, care not for it; but if thou mayest be made free, use *it* rather. For he that is called in the Lord, *being* a servant, is the Lord's freeman; likewise also he that is called *being* free, is Christ's servant. Ye are bought with a price; be not ye the servants of men. Brethren, let every man, wherein he is called, therein abide with God.—Now concerning virgins, I have no command-

ment of the Lord ; yet I give my judgment, as one
26 that hath obtained mercy of the Lord to be faithful. I
suppose therefore, that this is good for the present dis-
27 tress ; *I say*, that *it is* good for a man so to be. Art
thou bound unto a wife, seek not to be loosed ; art thou
28 loosed from a wife, seek not a wife. But and if thou
marry, thou hast not sinned ; and if a virgin marry,
she hath not sinned ; nevertheless, such shall have
29 trouble in the flesh ; but I spare you. But this I say,
brethren, the time henceforth is short ; so that both
they that have wives, should be as though they had
30 none ; and they that weep, as though they wept not ;
and they that rejoice, as though they rejoiced not ; and
31 they that buy, as though they possessed not ; and they
that use this world as not abusing *it*. For the fashion
32 of this world passeth away. But I would have you
without carefulness. He that is unmarried, careth for
the things that belong to the Lord, how he may please
33 the Lord ; but he that is married, careth for the things
that are of the world, how he may please *his* wife.
34 There is difference *also* between a wife and a virgin ;
the unmarried woman careth for the things of the Lord,
that she may be holy, both in body and in spirit ; but
she that is married, careth for the things of the world,
35 how she may please *her* husband. And this I speak
for your own profit ; not that I may cast a snare upon
you, but for that which is comely, and that ye may at-
36 tend upon the Lord without distraction. But if any
man think that he behaveth himself uncomely toward
his virgin, if she pass the flower of *her* age, and need
so require ; let him do what he will, he sinneth not ;
37 let them marry. Nevertheless, he that standeth stead-
fast in his heart, having no necessity, but hath power
over his own will, and hath so decreed in his heart that
38 he will keep his virgin, doeth well. So then he that
giveth *her* in marriage doeth well ; but he that giveth
39 *her* not in marriage doeth better.—The wife is bound
as long as her husband liveth ; but if her husband be
dead, she is at liberty to be married to whom she will,

only in the Lord. But she is happier if she so abide, 4
after my judgment; and I think also that I have the
spirit of God.

Now, as touching things offered unto idols, we know; 8
(for we all have knowledge; knowledge puffeth up,
but charity edifieth; and if any man think that he 9
knoweth any thing, he knoweth nothing yet as he ought
to know; but if any man love God, the same is known 3
of him;) as concerning therefore the eating of those 4
things that are offered in sacrifice unto idols, we know,
that an idol is nothing in the world, and that *there is*
none other God, but one. For though there be that 5
are called gods, whether in heaven or in earth; (as
there be gods many, and lords many;) but to us *there* 6
is but one God, the Father, of whom *are* all things, and
we in him; and one Lord Jesus Christ, by whom *are*
all things, and we by him. Howbeit, *there is* not in 7
every man that knowledge; for some with conscience
of the idol unto this hour eat *it* as a thing offered unto
an idol, and their conscience, being weak, is defiled.
—But meat commendeth us not to God; for neither 8
if we eat, are we the better; neither if we eat not, are
we the worse. But take heed, lest by any means this 9
liberty of yours become a stumbling-block to them that
are weak. For if any man see thee, which hast knowl- 10
edge, sit at meat in the idol's temple, shall not the con-
science of him which is weak be emboldened to eat
those things which are offered to idols? and through 11
thy knowledge shall the weak brother perish, for whom
Christ died? But so, when ye sin against the brethren, 12
and wound their weak conscience, ye sin against Christ.
Wherefore, if meat make my brother to offend, I will 13
eat no flesh while the world standeth, lest I make my
brother to offend.

Am I not free? am I not an apostle? Have I not 9
seen Jesus Christ our Lord? are not ye my work in
the Lord? If I be not an apostle unto others, yet 2
doubtless I am to you; for the seal of mine apostle-
ship are ye in the Lord; mine answer to them that do 3

4 examine me is this. Have we not power to eat and to
 5 drink? have we not power to lead about a sister, a wife,
 as well as other apostles, and *as* the brethren of the
 6 Lord, and Cephas? Or I only and Barnabas, have not
 7 we power to forbear working? Who goeth a warfare at
 any time at his own charges? who planteth a vineyard,
 and eateth not of the fruit thereof? or who feedeth a
 8 flock, and eateth not of the milk of the flock? Say I
 these things as a man? or saith not the law the same
 9 also? For it is written in the law of Moses; Thou
 shalt not muzzle the mouth of the ox that treadeth out
 10 the corn. Doth God take care for oxen? or saith he
it altogether for our sakes? For our sakes, no doubt,
this is written, that he that plougheth should plough in
 hope; and that he that thresheth *should thresh* in hope
 11 of partaking. If we have sown unto you spiritual
 things, *is it* a great thing if we shall reap your carnal
 12 things? If others be partakers of *this* power over you,
are not we rather? Nevertheless we have not used this
 power; but suffer all things, lest we should hinder the
 13 gospel of Christ. Do ye not know, that they which
 minister about holy things live *of the things* of the tem-
 ple? and they which wait at the altar are partakers
 14 with the altar? Even so hath the Lord ordained that
 they which preach the gospel should live of the gospel.
 15 But I have used none of these things. Neither have I
 written these things, that it should be so done unto me;
 for *it were* better for me to die, than that any man
 16 should make my glorying void. For though I preach
 the gospel, I have nothing to glory of; for necessity is
 laid upon me; yea, wo is unto me, if I preach not the
 17 gospel. For if I do this thing willingly, I have a re-
 ward; but if against my will, a dispensation *of the gos-*
 18 *pel* is committed unto me. What is my reward then?
Verily that, when I preach the gospel, I may make the
 gospel of Christ without charge, that I abuse not my
 19 power in the gospel. For though I be free from all
men, yet have I made myself servant unto all, that I
 20 might gain the more; and unto the Jews I became as a

Jew, that I might gain the Jews ; to them that are under the law, as under the law, (not being myself under the law,) that I might gain them that are under the law ; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law ; to the weak became I as weak, that I might gain the weak ; I am made all things to all *men*, that I might by all means save some. And this I do for the gospel's sake, that I may be partaker thereof with *you*.—Know ye not, that they which run in a race, run all, but one receiveth the prize ? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things ; now they *do it*, to obtain a corruptible crown ; but we, an incorruptible. I therefore so run, not as uncertainly ; so fight I, not as one that beateth the air ; but I keep under my body, and bring *it* into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away.

For, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink ; (for they drank of that spiritual Rock that followed them ; and that Rock was Christ ;) but with many of them God was not well pleased ; for they were overthrown in the wilderness.—Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as *were* some of them ; as it is written ; The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples ; and they are written

for our admonition, upon whom the ends of the world
 12 are come. Wherefore let him that thinketh he stand-
 13 eth, take heed lest he fall. There hath no temptation
 taken you but such as is common to man; but God *is*
 faithful, who will not suffer you to be tempted above
 that ye are able, but will with the temptation also make
 a way to escape, that ye may be able to bear *it*.—

14 Wherefore, my dearly beloved, flee from idolatry.

15 16 I speak as to wise men, judge ye what I say. The
 cup of blessing which we bless, is it not the commu-
 nion of the blood of Christ? the bread which we
 break, is it not the communion of the body of Christ?

17 For we *being* many are one bread, *and* one body; for

18 we are all partakers of that one bread. Behold Israel

19 after the flesh; are not they which eat of the sacri-
 fices, partakers of the altar? What say I then? that the

20 idol is any thing? or that which is offered in sacrifice

to idols is any thing? But *I say*, that the things which

the Gentiles sacrifice, they sacrifice to devils, and not

21 to God; and I would not that ye should have fellow-
 ship with devils. Ye cannot drink the cup of the Lord,

and the cup of devils; ye cannot be partakers of the

22 Lord's table, and of the table of devils. Do we pro-
 voke the Lord to jealousy? are we stronger than he?

23 All things are lawful, but all things are not expedi-
 24 ent; all things are lawful, but all things edify not. Let

25 no man seek his own, but another's *wealth*. Whatso-
 ever is sold in the shambles, *that* eat, asking no ques-
 26 tion for conscience' sake; for the earth *is* the Lord's,

and the fulness thereof. If any of them that believe

not bid you *to a feast*, and ye be disposed to go, what-
 27 soever is set before you, eat, asking no question for

28 conscience' sake. But if any man say unto you; This
 is offered in sacrifice unto idols; eat not for his sake

29 that shewed it, and for conscience' sake. Conscience,
 I say, not thine own, but of the other. For why is my

30 liberty judged of another *man's* conscience? if I by
 grace be a partaker, why am I evil spoken of for that

31 for which I give thanks? Whether therefore ye eat or

drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God; even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved. Be ye followers of me, even as I also *am* of Christ.

Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you. But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God. Every man praying or prophesying having *his* head covered, dishonoureth his head. But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head; for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God; but the woman is the glory of the man; for the man is not of the woman, but the woman of the man; neither was the man created for the woman, but the woman for the man. For this cause ought the woman to have power on *her* head, because of the angels. Nevertheless, neither is the woman without the man, neither the man without the woman, in the Lord. For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God. Judge in yourselves; is it comely that a woman pray unto God uncovered? doth not even nature itself teach you, that if a man have long hair, it is a shame unto him? but if a woman have long hair, it is a glory to her? for *her* hair is given her for a covering. But if any man seem to be contentious, we have no such custom, neither the churches of God.

Now in this that I declare *unto you*, I praise *you* not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and

19 I partly believe it; for there must be also heresies
 among you, that they which are approved may be made
 20 manifest among you. When ye come together there-
 fore into one place; *this* is not to eat the Lord's sup-
 21 per; for in eating every one taketh before *other* his
 own supper, and one is hungry, and another is drunk-
 22 en. What! have ye not houses to eat and to drink in?
 or despise ye the church of God, and shame them that
 have not? What shall I say to you? shall I praise you?
 23 In this I praise *you* not.—For I have received of the
 Lord, that which also I delivered unto you, that the
 Lord Jesus, the *same* night in which he was betrayed;
 24 took bread, and when he had given thanks, he brake *it*,
 and said; This is my body, which is broken for you;
 25 this do in remembrance of me. After the same man-
 ner also *he took* the cup, when he had supped, saying;
 This cup is the new testament in my blood; this do ye,
 26 as oft as ye drink *it*, in remembrance of me. For as
 often as ye eat this bread, and drink this cup, ye do
 27 shew the Lord's death, till he come. Wherefore, who-
 soever shall eat the bread, and drink the cup of the
 Lord unworthily, shall be guilty of the body and blood
 28 of the Lord. But let a man examine himself, and so
 let him eat of *that* bread, and drink of *that* cup; for
 he that eateth and drinketh unworthily, eateth and
 drinketh damnation to himself, not discerning the Lord's
 29 body. For this cause many *are* weak and sickly among
 you, and many sleep. For if we would judge our-
 30 selves, we should not be judged; but when we are
 judged of the Lord, we are chastened, that we should
 31 not be condemned with the world. Wherefore, my
 brethren, when ye come together to eat, tarry one for
 32 another. If any man hunger, let him eat at home;
 that ye come not together unto condemnation. And
 the rest will I set in order when I come.

12 Now concerning spiritual *gifts*, brethren, I would not
 2 have you ignorant. Ye know, that ye were Gentiles,
 carried away unto these dumb idols, even as ye were
 3 led; wherefore I give you to understand, that no man

speaking by the Spirit of God, calleth Jesus accursed; and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.—Now there are diversities of gifts, 4
 but the same Spirit; and there are differences of ad- 5
 ministrations, but the same Lord; and there are diver- 6
 sities of operations, but the same God which worketh 7
 all in all. But the manifestation of the Spirit is given 8
 to every man to profit withal; for to one is given by 9
 the Spirit the word of wisdom, to another the word of 10
 knowledge, by the same Spirit; to another faith, by 11
 the same Spirit; to another the gifts of healing, by the 12
 same Spirit; to another the working of miracles, to 13
 another prophecy, to another discerning of spirits, to 14
 another *divers* kinds of tongues, to another the inter- 15
 pretation of tongues. But all these worketh that one 16
 and the self-same Spirit, dividing to every man sev- 17
 erally as he will.—For as the body is one, and hath 18
 many members, and all the members of that one body, 19
 being many, are one body; so also *is* Christ. For by 20
 one Spirit are we all baptized into one body; whether 21
we be Jews or Gentiles, whether *we be* bond or free; 22
 and have been all made to drink into one Spirit. For 23
 the body is not one member, but many. If the foot 24
 shall say; Because I am not the hand, I am not of the 25
 body; is it therefore not of the body? And if the ear 26
 shall say; Because I am not the eye, I am not of the 27
 body; is it therefore not of the body? If the whole 28
 body *were* an eye, where *were* the hearing? if the whole 29
were hearing, where *were* the smelling? But now hath 30
 God set the members every one of them in the body, 31
 as it hath pleased him. And if they were all one mem- 32
 ber, where *were* the body? But now *are they* many 33
 members, yet but one body. The eye cannot say unto 34
 the hand; I have no need of thee; nor again the head 35
 to the feet; I have no need of you. Nay, much more 36
 those members of the body, which seem to be more 37
 feeble, are necessary; and those *members* of the body, 38
 which we think to be less honourable, upon these we 39
 bestow more abundant honour; and our uncomely *parts* 40

24 have more abundant comeliness; for our comely *parts*
 have no need. But God hath tempered the body to-
 25 gether, having given more abundant honour to that *part*
 which lacked, that there should be no schism in the
 26 body, but *that* the members should have the same care
 one for another. And whether one member suffer, all
 27 the members suffer with it; or one member be honour-
 ed, all the members rejoice with it. Now ye are the
 28 body of Christ, and members in particular. And God
 hath set some in the church, first apostles, secondarily
 prophets, thirdly teachers, after that miracles, then gifts
 of healings, helps, governments, diversities of tongues.
 29 *Are* all apostles? *are* all prophets? *are* all teachers?
 30 *are* all workers of miracles? have all the gifts of heal-
 ing? do all speak with tongues? do all interpret?—
 31 But covet earnestly the best gifts. And yet shew I
 unto you a more excellent way.

13 Though I speak with the tongues of men and of angels,
 and have not charity, I am become *as* sounding brass,
 2 or a tinkling cymbal. And though I have *the gift of*
 prophecy, and understand all mysteries and all knowl-
 edge, and though I have all faith, so that I could re-
 move mountains, and have not charity, I am nothing.
 3 And though I bestow all my goods to feed *the poor*,
 and though I give my body to be burned, and have
 4 not charity, it profiteth me nothing. Charity suffereth
 long, *and* is kind; charity envieth not; charity vaunteth
 5 not itself, is not puffed up, doth not behave itself un-
 seemly, seeketh not her own, is not easily provoked,
 6 thinketh no evil, rejoiceth not in iniquity, but rejoiceth
 7 in the truth, beareth all things, believeth all things,
 8 hopeth all things, endureth all things. Charity never
 faileth; but whether *there be* prophecies, they shall
 fail; whether *there be* tongues, they shall cease; wheth-
 9 er *there be* knowledge, it shall vanish away. For we
 10 know in part, and we prophesy in part; but when that
 which is perfect is come, then that which is in part
 11 shall be done away. When I was a child, I spake as
 a child, I understood as a child, I thought as a child;

but when I became a man, I put away childish things: For now we see through a glass, darkly, but then face to face; now I know in part, but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

Follow after charity; and desire spiritual *gifts*, but rather that ye may prophesy. For he that speaketh in an *unknown* tongue, speaketh not unto men, but unto God; for no man understandeth *him*, howbeit in the spirit he speaketh mysteries; but he that prophesieth, speaketh unto men to edification, and exhortation, and comfort. He that speaketh in an *unknown* tongue, edifieth himself; but he that prophesieth, edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied; for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? for if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. There are, it may be, so many kinds of voices in the world, and none of them is without signification. Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh, a barbarian; and he that speaketh shall be a barbarian unto me. Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church. Wherefore, let him that speaketh in an *unknown* tongue, pray that he may interpret. For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful. What is it then?

I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will
 16 sing with the understanding also. Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say amen at thy giving of thanks? seeing he understandeth not what thou sayest.
 17 For thou verily givest thanks well; but the other is not edified. I thank God, I speak with tongues more than
 18 you all; yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown*
 19 tongue. Brethren, be not children in understanding; howbeit, in malice be ye children, but in understanding
 20 be men. In the law it is written; With *men of* other tongues and other lips will I speak unto this people, and yet for all that will they not hear me, saith the Lord.
 21 Wherefore tongues are for a sign, not to them that believe, but to them that believe not; but prophesying
 22 *serveth* not for them that believe not, but for them which believe. If therefore the whole church be come
 23 together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers,
 24 will they not say that ye are mad? But if all prophecy, and there come in one that believeth not, or *one*
 25 unlearned, he is convinced of all, he is judged of all, the secrets of his heart are made manifest; and so falling down on *his* face, he will worship God, and report
 26 that God is in you of a truth. How is it then, brethren? When ye come together, every one of you hath
 a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation; let all things be done unto
 27 edifying. If any man speak in an *unknown* tongue, let it be by two, or at the most, *by* three, and *that by*
 28 course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let
 29 him speak to himself, and to God. Let the prophets speak two or three, and let the other judge; if *any*
 30 *thing* be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one;

that all may learn, and all may be comforted. And 32
 the spirits of the prophets are subject to the prophets ;
 for God is not *the author* of confusion, but of peace. 33
 —As in all churches of the saints, let your women 34
 keep silence in the churches ; for it is not permitted
 unto them to speak, but *they are commanded* to be un-
 der obedience, as also saith the law. And if they will 35
 learn any thing, let them ask their husbands at home ;
 for it is a shame for women to speak in the church.
 What ! came the word of God out from you ? or came 36
 it unto you only ?——If any man think himself to be a 37
 prophet, or spiritual, let him acknowledge that the
 things that I write unto you are the commandments of
 the Lord ; but if any man be ignorant, let him be igno- 38
 rant. Wherefore, brethren, covet to prophesy, and for- 39
 bid not to speak with tongues ; but let all things be done 40
 decently, and in order.

Moreover, brethren, I declare unto you the gospel 15
 which I preached unto you, which also ye have received,
 and wherein ye stand, by which also ye are saved ; (if 2
 ye keep in memory what I preached unto you ;) unless
 ye have believed in vain. For I delivered unto you 3
 first of all, that which I also received ; how that Christ
 died for our sins, according to the scriptures ; and that 4
 he was buried, and that he arose again the third day,
 according to the scriptures ; and that he was seen of 5
 Cephas, then of the twelve. After that, he was seen 6
 of above five hundred brethren at once, of whom the
 greater part remain unto this present, but some are
 fallen asleep. After that, he was seen of James ; then 7
 of all the apostles. And last of all, he was seen of me 8
 also, as of one born out of due time. (For I am the 9
 least of the apostles ; that am not meet to be called an
 apostle, because I persecuted the church of God. But 10
 by the grace of God I am what I am ; and his grace
 which *was bestowed* upon me, was not in vain, but I la-
 boured more abundantly than they all ; yet not I, but
 the grace of God which was with me.) Therefore 11
 whether it *were* I or they, so we preach, and so ye be-

12 lieved.—Now if Christ be preached that he rose
13 from the dead, how say some among you, that there is
14 no resurrection of the dead? But if there be no resur-
15 rection of the dead, then is Christ not risen; and if
16 Christ be not risen, then is our preaching vain, and
17 your faith is also vain. Yea, and we are found false
18 witnesses of God; because we have testified of God
19 that he raised up Christ, whom he raised not up, if so
20 be that the dead rise not. For if the dead rise not,
21 then is not Christ raised; and if Christ be not raised,
22 your faith is vain; ye are yet in your sins; then they
23 also which are fallen asleep in Christ are perished. If
24 in this life only we have hope in Christ, we are of all
25 men most miserable. But now is Christ risen from the
26 dead, the first-fruits of them that slept. For since by
27 man *came* death, by man *came* also the resurrection of
28 the dead. For as in Adam all die, even so in Christ
29 shall all be made alive. But every man in his own or-
30 der; Christ the first-fruits, afterward they that are
31 Christ's, at his coming; then *cometh* the end, when he
32 shall have delivered up the kingdom to God, even the
33 Father, when he shall have put down all rule, and all
34 authority, and power. For he must reign, till he hath
35 put all enemies under his feet. The last enemy *that*
36 shall be destroyed is death; for he hath put all things
37 under his feet. But when he saith, all things are put
38 under *him*, it is manifest that he is excepted which did
39 put all things under him. And when all things shall be
40 subdued unto him, then shall the Son also himself be
41 subject unto him that put all things under him, that God
42 may be all in all.—Else what shall they do, which
43 are baptized for the dead, if the dead rise not at all?
44 why are they then baptized for them? And why stand
45 we in jeopardy every hour? I protest by your rejoicing
46 which I have in Christ Jesus our Lord, I die daily. If
47 after the manner of men I have fought with beasts at
48 Ephesus, what advantageth it me? if the dead rise not,
49 let us eat and drink; for to-morrow we die. Be not
50 deceived; evil communications corrupt good manners.

Awake to righteousness, and sin not ; for some have not
the knowledge of God ; I speak *this* to your shame.

But some *man* will say ; How are the dead raised
up ? and with what body do they come ? *Thou* fool ;
that which thou sowest is not quickened except it die ;
and that which thou sowest, thou sowest not that body
that shall be, but bare grain, it may chance, of wheat,
or of some other *grain* ; but God giveth it a body as
it hath pleased him, and to every seed his own body.
All flesh *is* not the same flesh ; but *there is one kind*
of flesh of men, another flesh of beasts, another of
fishes, and another of birds. *There are* also celestial
bodies, and bodies terrestrial ; but the glory of the ce-
lestial *is* one, and the *glory* of the terrestrial *is* another.
There is one glory of the sun, and another glory of the
moon, and another glory of the stars ; for *one* star dif-
fereth from *another* star in glory. So also *is* the resur-
rection of the dead. It is sown in corruption, it is rais-
ed in incorruption ; it is sown in dishonour, it is raised
in glory ; it is sown in weakness, it is raised in power ;
it is sown a natural body, it is raised a spiritual body.
There is a natural body, and there is a spiritual body.
And so it is written ; The first man Adam was made a
living soul ; the last Adam *was made* a quickening spir-
it. Howbeit, that *was* not first which is spiritual, but
that which is natural ; and afterward that which is spir-
itual. The first man *is* of the earth, earthy ; the sec-
ond man *is* the Lord from heaven. As *is* the earthy,
such *are* they also that are earthy ; and as *is* the heav-
enly, such *are* they also that are heavenly ; and as we
have borne the image of the earthy, we shall also bear
the image of the heavenly. Now this I say, brethren,
that flesh and blood cannot inherit the kingdom of God,
neither doth corruption inherit incorruption.

Behold, I shew you a mystery. We shall not all
sleep ; but we shall all be changed, in a moment, in the
twinkling of an eye, at the last trump. (For the
trumpet shall sound, and the dead shall be raised in-
corruptible, and we shall be changed.) For this cor-

ruptible must put on incorruption, and this mortal *must*
 54 put on immortality. So when this corruptible shall
 have put on incorruption, and this mortal shall have put
 on immortality, than shall be brought to pass the saying
 55 that is written; Death is swallowed up in victory. O
 death, where *is* thy sting? O grave, where *is* thy vic-
 56 tory? The sting of death *is* sin; and the strength of
 57 sin *is* the law. But thanks *be* to God, which giveth us
 58 the victory, through our Lord Jesus Christ.—There-
 fore, my beloved brethren, be ye steadfast, unmove-
 able, always abounding in the work of the Lord, for-
 asmuch as ye know that your labour is not in vain in
 the Lord.

16 Now concerning the collection for the saints, as I
 have given order to the churches of Galatia, even so
 2 do ye. Upon the first *day* of the week let every one
 of you lay by him, treasuring up as *God* hath prospered
 him; that there be no gatherings when I come.
 3 And when I come, whomsoever ye shall approve, them
 will I send with letters, to bring your liberality unto Je-
 4 rusalem; and if it be meet that I go also, they shall go
 5 with me. Now I will come unto you, when I shall
 pass through Macedonia; (for I do pass through Ma-
 6 cedonia;) and it may be that I will abide, yea, and
 winter with you, that ye may bring me on my journey
 7 whithersoever I go. For I will not see you now by
 the way; for I trust to tarry a while with you, if the
 8 Lord permit. But I will tarry at Ephesus until Pen-
 9 tecost; for a great door and effectual is opened unto
 me, and *there are* many adversaries.

10 Now if Timotheus come, see that he may be with
 you without fear; for he worketh the work of the Lord,
 11 as I also *do*; let no man therefore despise him. But
 conduct him forth in peace, that he may come unto
 12 me; for I look for him with the brethren.—As
 touching *our* brother Apollos, I greatly desired him to
 come unto you with the brethren; but his will was not
 at all to come at this time; but he will come when he
 13 shall have convenient time.—Watch ye, stand fast in

SECOND EPISTLE

1

the faith, quit you like men, be strong; let all your things be done with charity.—I beseech you, brethren; ye know the house of Stephanas, that it is the first-fruits of Achaia, and *that* they have addicted themselves to the ministry of the saints; that ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth.—I am glad of the coming of Stephanas, and Fortunatus, and Achaicus, for that which was lacking on your part, they have supplied; for they have refreshed my spirit and yours. Therefore acknowledge ye them that are such.—The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house. All the brethren greet you. Greet ye one another with an holy kiss.

The salutation of *me* Paul with mine own hand. If any man love not the Lord Jesus Christ, let him be Anathema; Maran-atha. The grace of our Lord Jesus Christ *be* with you. My love *be* with you all in Christ Jesus. Amen.

THE

SECOND EPISTLE OF PAUL

TO THE

CORINTHIANS.

PAUL, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all

2 Achaia ; grace *be* to you and peace from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God ; for as the sufferings of Christ abound in us, 4 so our consolation also aboundeth by Christ. And whether we be afflicted, *it is* for your consolation and salvation ; or whether we be comforted, *it is* for your consolation, which is effectual in the enduring of the 5 same sufferings which we also suffer ; (and our hope of you *is* steadfast ;) knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation. 6 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure above strength, insomuch that we despaired even of life ; but we had the sentence of death in ourselves, that we should not trust in ourselves, but 7 in God which raiseth the dead ; who delivered us from so great a death, and doth deliver ; in whom we trust 8 that he will yet deliver *us*, ye also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons, thanks may be given by many on our behalf.

9 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, (not with fleshly wisdom, but by the grace of God,) we have had our conversation in the world, and more abundantly to 10 you-wards. For we write none other things unto you, than what ye read or acknowledge ; and I trust ye shall 11 acknowledge even to the end, as also ye have acknowledged us in part ; for we are your rejoicing, even as ye also *are* ours, in the day of the Lord Jesus.

12 And in this confidence I was minded to come unto you before, that ye might have a second benefit ; and to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on

my way toward Judea. When I therefore was thus 17
 minded, did I use lightness? or the things that I pur-
 pose, do I purpose according to the flesh, that with me
 there should be yea, yea, and nay, nay? But *as* God 18
is true, our word toward you was not yea and nay.
 For the Son of God, Jesus Christ, who was preached 19
 among you by us, (*even* by me, and Silvanus, and Ti-
 motheus,) was not yea and nay, but in him was yea,
 (for all the promises of God in him *are* yea, and in him 20
 amen,) unto the glory of God by us. Now he which 21
 stablisheth us with you in Christ, and hath anointed us,
is God; who hath also sealed us, and given the earnest 22
 of the Spirit in our hearts.—Moreover, I call God 23
 for a record upon my soul, that to spare you I came not
 as yet unto Corinth; not for that we have dominion 24
 over your faith, but are helpers of your joy; for by faith
 ye stand.—But I determined this with myself, that 2
 I would not come again to you in heaviness. For if I 3
 make you sorry, who is he then that maketh me glad,
 but the same which is made sorry by me? And I wrote 3
 this same unto you, lest, when I came, I should have
 sorrow from them of whom I ought to rejoice; having
 confidence in you all, that my joy is *the joy* of you all.
 For out of much affliction and anguish of heart I wrote 4
 unto you with many tears, not that ye should be grieved,
 but that ye might know the love, which I have more
 abundantly unto you.

But if any have caused grief, he hath not grieved 5
 me, but in part, that I may not overcharge, *he hath*
grieved you all. Sufficient to such a man *is* this pun- 6
 ishment, which *was inflicted* of many; so that contra- 7
 riwise, ye *ought* rather to forgive *him*, and comfort *him*,
 lest perhaps such an one should be swallowed up with
 overmuch sorrow. Wherefore I beseech you that ye 8
 would confirm *your* love toward him. For to this end 9
 also did I write, that I might know the proof of you,
 whether ye be obedient in all things. To whom ye 10
 forgive any thing, I *forgive* also; for if I forgave any
 thing, whatever I forgave, for your sakes *forgave I it*,

11 in the person of Christ; lest Satan should get an advantage of us; for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord, I had no rest in my spirit, because I found not Titus my brother; but taking my leave of them, I went from thence into Macedonia.

14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish; to the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? For we are not as many, which corrupt the word of God; but as of sincerity, but as of God, in

3 the sight of God, speak we in Christ.—Do we begin again to commend ourselves? or need we, as some

others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle, written

3 in our hearts, known and read of all men; forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God, not in tables of stone, but in

4 fleshly tables of the heart.—And such trust have we through Christ to God-ward; not that we are sufficient of ourselves, to think any thing, as of ourselves, but

6 our sufficiency is of God; who also hath made us able ministers of the new testament, not of the letter, but of the spirit; for the letter killeth, but the spirit giveth

7 life. But if the ministration of death in letters, engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which glory was to be

8 done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory; much more doth the ministration of

9 righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by rea-

son of the glory that excelleth. For if that which is 11
 done away *was* glorious; much more that which re- 12
 maineth *is* glorious.—Seeing then that we have such 13
 hope, we use great plainness of speech; and not as 14
 Moses, *which* put a vail over his face, that the children 15
 of Israel could not steadfastly look to the end of that 16
 which is abolished. (But their minds were blinded; 17
 for until this day remaineth the same vail in the read- 18
 ing of the old testament, it not being revealed that it 19
 is done away in Christ; but even unto this day, when 20
 Moses is read, the vail is upon their heart; neverthe-
 less, when it shall turn to the Lord, the vail shall be
 taken away. Now the Lord is that Spirit; and where
 the Spirit of the Lord *is*, there *is* liberty.) But we all,
 with open face beholding as in a glass the glory of the
 Lord, are changed into the same image from glory to
 glory, *even* as by the Spirit of the Lord.

Therefore, seeing we have this ministry, as we have 4
 received mercy, we faint not; but have renounced the 5
 hidden things of dishonesty, not walking in craftiness,
 nor handling the word of God deceitfully, but, by man-
 ifestation of the truth, commending ourselves to every
 man's conscience, in the sight of God. But if our 3
 gospel be hid, it is hid to them that are lost; in whom 4
 the God of this world hath blinded the minds of them
 which believe not, lest the light of the glorious gospel
 of Christ, who is the image of God, should shine *unto*
them. For we preach not ourselves, but Christ Jesus 5
 the Lord; and ourselves your servants for Jesus' sake.
 For God, who commanded the light to shine out of 6
 darkness, hath shined in our hearts, to *give* the light of
 the knowledge of the glory of God in the face of Je-
 sus Christ.

But we have this treasure in earthen vessels, that the 7
 excellency of the power may be of God, and not of 8
 us; *we are* troubled on every side, yet not distressed; 9
we are perplexed, but not in despair; persecuted, but 10
 not forsaken; cast down, but not destroyed; always
 bearing about in the body the dying of Jesus, that the

5 TO THE CORINTHIANS.

life also of Jesus might be made manifest in our body.
11 For we which live are always delivered unto death for
Jesus' sake, that the life also of Jesus might be made
12 manifest in our mortal flesh.—So then death work-
13 eth in us, but life in you. We having the same spirit
of faith, according as it is written; I believed, and
therefore have I spoken; we also believe, and there-
14 fore speak; knowing, that he which raised up the Lord
Jesus, shall raise up us also by Jesus, and shall present
15 us with you. For all things *are* for your sakes, that
the grace abounding in many might increase thanks-
16 giving to the glory of God.—For which cause we
faint not; but though our outward man perish, yet the
17 inward *man* is renewed day by day. For our light af-
fliction, which is but for a moment, worketh for us a
18 far more exceeding *and* eternal weight of glory; while
we look not at the things which are seen, but at the
things which are not seen; for the things which are
seen *are* temporal; but the things which are not seen
5 *are* eternal. For we know that, if our earthly house of
this tabernacle were dissolved, we have a building of
God, an house not made with hands, eternal, in the heav-
2 ens. For in this we groan, earnestly desiring to be
3 clothed upon with our house which is from heaven. If
so be that being clothed, we shall not be found naked.
4 For we that are in *this* tabernacle do groan, being bur-
dened; not for that we would be unclothed, but cloth-
ed upon, that mortality might be swallowed up of life.
5 Now, he that hath wrought us for the self-same thing
is God; who also hath given unto us the earnest of the
6 Spirit. Therefore *we are* always confident, knowing
that, whilst we are at home in the body, we are absent
7 from the Lord; (for we walk by faith, not by sight;)
8 we are confident, *I say*, and willing rather to be absent
9 from the body, and to be present with the Lord; where-
fore we labour, that, whether present or absent, we
10 may be accepted of him. For we must all appear be-
fore the judgment-seat of Christ, that every one may

receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

Knowing therefore the terror of the Lord, we persuade men, but we are made manifest unto God; and I trust also are made manifest in your consciences. For we commend not ourselves again unto you, but give you occasion to glory on our behalf; that ye may have somewhat to *answer* them which glory in appearance, and not in heart. For whether we be beside ourselves, *it is* to God; or whether we be sober, *it is* for your cause. For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more. Therefore, if any man *be* in Christ, *he is* a new creature; old things are passed away, behold, all things are become new. And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. For God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech *you* by us; we pray *you* in Christ's stead, be ye reconciled to God. For he hath made *him to be* sin for us, who knew no sin, that we might be made the righteousness of God in him.—We then, *as* workers together *with him*, beseech *you* also that ye receive not the grace of God in vain; (for he saith; I have heard thee in a time accepted, and in the day of salvation have I succoured thee. Behold, now *is* the accepted time, behold, now *is* the day of salvation;) giving no offence in any thing, that the ministry be not blamed; but in all *things* approving ourselves as the ministers of God, in much

5 patience in afflictions, in necessities, in distresses, in
 stripes, in imprisonments, in tumults, in labours, in
 6 watchings, in fastings; by pureness, by knowledge, by
 long-suffering, by kindness, by the Holy Ghost, by love
 7 unfeigned, by the word of truth, by the power of God;
 by the armour of righteousness on the right hand and on
 8 the left, by honour and dishonour, by evil report and
 9 good report; as deceivers, and *yet* true; as unknown,
 and *yet* well known; as dying, and behold, we live; as
 10 chastened, and not killed; as sorrowful, yet always re-
 joicing; as poor, yet making many rich; as having
 11 nothing, and *yet* possessing all things.—O ye Corin-
 thians, our mouth is open unto you, our heart is en-
 12 larged. Ye are not straitened in us; but ye are
 13 straitened in your own bowels. Now for a recompense
 in the same, (I speak as unto *my* children,) be ye also
 14 enlarged.—Be ye not unequally yoked together with
 unbelievers; for what fellowship hath righteousness with
 unrighteousness? and what communion hath light with
 15 darkness? and what concord hath Christ with Beliar? or
 16 what part hath he that believeth with an infidel? and
 what agreement hath the temple of God with idols? For
 ye are the temple of the living God; as God hath said;
 I will dwell in them, and walk in *them*; and I will be
 17 their God, and they shall be my people. Wherefore
 come out from among them, and be ye separate, saith
 the Lord, and touch not the unclean *thing*; and I will
 18 receive you, and will be a Father unto you, and ye
 shall be my sons and daughters, saith the Lord Al-
 7 mighty. Having therefore these promises, dearly be-
 loved, let us cleanse ourselves from all filthiness of the
 flesh and spirit, perfecting holiness in the fear of God.
 2 Receive us; we have wronged no man, we have
 3 corrupted no man, we have defrauded no man. I
 speak not *this* to condemn *you*; for I have said before,
 that ye are in our hearts to die and live with *you*.
 4 Great is my boldness of speech toward you, great is my
 glorying of you; I am filled with comfort, I am ex-
 5 ceeding joyful in all our tribulation.—For, when we

were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears. Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; and not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more. For though I made you sorry with a letter, I do not repent, though I did repent; for I perceive that the same epistle hath made you sorry, though *it were* but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance; for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death. For behold, this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you; yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge; in all *things* ye have approved yourselves to be clear in this matter. Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong; but that our care for you in the sight of God might appear unto you.—Therefore we were comforted in your comfort; yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all; for if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth; and his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. I rejoice that I have confidence in you in all *things*.

Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that

in a great trial of affliction, the abundance of their joy,
 and their deep poverty, abounded unto the riches of
 3 their liberality; for to *their* power, (I bear record,) yea,
 and beyond *their* power, *they were* willing of themselves,
 4 praying us with much entreaty, *that we would receive*
 the gift, and *take upon us* the fellowship of the minis-
 5 tering to the saints; and *this they did*, not as we hoped,
 but first gave their own selves to the Lord, and unto us
 6 by the will of God; insomuch that we desired Titus,
 that as he had begun, so he would also finish in you the
 7 same grace also. Therefore, as ye abound in every
thing, (*in* faith, and utterance, and knowledge, and *in*
 all diligence, and *in* your love to us,) see that ye abound
 8 in this grace also; I speak not by commandment, but
 by occasion of the forwardness of others, and to prove
 9 the sincerity of your love; (for ye know the grace of
 our Lord Jesus Christ, that though he was rich, yet for
 your sakes he became poor, that ye through his poverty
 10 might be rich;) and herein I give *my* advice. For this
 is expedient for you, who have begun before, not only
 11 to do, but also to be forward a year ago; now therefore
 perform the doing of *it*, that as *there was* a readiness
 to will, so *there may be* a performance also out of that
 12 which ye have. For if there be first a willing mind, *it*
is accepted according to that a man hath, *and* not ac-
 13 cording to that he hath not. For *I mean* not that other
 14 men be eased, and you burdened, but by an equality;
that now at this time your abundance *may be a supply*
 for their want, that their abundance also may be *a supply*
 15 for your want, that there may be equality; as it is
 written; He that *had gathered* much, had nothing over;
 16 and he that *had gathered* little, had no lack.—But
 thanks *be* to God, which put the same earnest care into
 17 the heart of Titus for you; for indeed he accepted the
 exhortation; but being more forward, of his own accord
 18 he went unto you. And we have sent with him the
 brother, whose praise *is* in the gospel throughout all the
 19 churches; and not *that* only, but who was also chosen
 of the churches to travel with us with this grace, which

is administered by us to the glory of the same Lord, and *declaration of* our ready mind ; avoiding this, that no man should blame us in this abundance which is administered by us ; for we provide for honest things, not only in the sight of the Lord, but also in the sight of men. And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you. Whether *any do inquire* of Titus, *he is* my partner and fellow-helper concerning you ; or our brethren *be inquired of*, they are the messengers of the churches, and the glory of Christ. Wherefore shew ye to them, before the churches, the proof of your love, and of our boasting on your behalf.

For as touching the ministering to the saints, it is superfluous for me to write to you. For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago ; and your zeal hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf ; that, as I said, ye may be ready ; lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confidence. Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness. But this *I say*, he which soweth sparingly, shall reap also sparingly ; and he which soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his heart, *so let him give* ; not grudgingly, or of necessity ; for God loveth a cheerful giver. And God *is* able to make all grace abound toward you, that ye, always having all sufficiency in all *things*, may abound to every good work ; as it is written ; He hath dispersed abroad, he hath given to the poor ; his righteousness remaineth for ever. Now, he that minister-

eth seed to the sower, and bread for food, shall minister and multiply your seed sown, and increase the fruits of
 11 your righteousness; being enriched in every thing to all bountifulness, which causeth through us thanksgiving
 12 to God; for the administration of this service not only supplieth the want of the saints, but is abundant also by
 13 many thanksgivings unto God; whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them and unto all *men*,
 14 and by their prayer for you, which long after you, for the exceeding grace of God in you. Thanks *be* unto
 15 God for his unspeakable gift.

10 Now I Paul myself beseech you; by the meekness and gentleness of Christ, who in presence *am* base
 2 among you, but being absent *am* bold toward you; but I beseech *you*, that I may not be bold, when I am present, with that confidence, wherewith I think to be bold against some, which think of us as if we walked
 3 according to the flesh. For though we walk in the
 4 flesh, we do not war after the flesh, (for the weapons of our warfare *are* not carnal, but mighty through God
 5 to the pulling down of strong holds,) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, and having in a readiness to revenge all disobedience, when
 6 your obedience is fulfilled.—Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this
 7 again, that as he *is* Christ's, even so *are* we. For though I should boast somewhat more of our authority, which the Lord hath given us, for edification, and not
 8 for your destruction, I should not be ashamed. That I may not seem as if I would terrify you by letters;
 9 (for *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible;) let such an one think this, that such as we
 10 are in word by letters when we are absent, such *will*

we be also in deed when we are present. For we 12
 dare not make ourselves of the number or compare
 ourselves with some that commend themselves; but
 they, measuring themselves by themselves, and com-
 paring themselves amongst themselves, are not wise.
 But we will not boast of things without *our* measure, 13
 but according to the measure of the rule which God
 hath distributed to us, that *we* should reach even unto
 you. For we stretch not ourselves beyond *our meas-* 14
ure, as though we reached not unto you; (for we are
 come as far as to you also in *preaching* the gospel of
 Christ;) not boasting of things without *our* measure, 15
that is of other men's labours, but having hope, when
 your faith is increased, that we shall be enlarged by
 you according to our rule abundantly, to preach the 16
 gospel in the *regions* beyond you; *and* not to boast in
 another man's line of things made ready to our hand.
 But he that glorieth, let him glory in the Lord. 17
 For not he that commendeth himself is approved, but 18
 whom the Lord commendeth.

Would to God ye could bear with me a little in *my* 11
 folly; and indeed bear with me. For I am jealous 2
 over you with godly jealousy; for I have espoused you
 to one husband, that I may present *you as* a chaste
 virgin to Christ; but I fear, lest by any means, as the 3
 serpent beguiled Eve through his subtilty, so your minds
 should be corrupted from the simplicity that is in Christ.
 For if he that cometh preacheth another Jesus, whom 4
 we have not preached, or *if* ye receive another spirit,
 which ye have not received, or another gospel, which
 ye have not accepted, ye might well bear with *him*.
 For I suppose I was not a whit behind the very chiefest 5
 apostles. But though *I be* rude in speech, yet not in 6
 knowledge; but we have been thoroughly made mani-
 fest among you in all things. Have I committed an 7
 offence in abasing myself that ye might be exalted?
 because I have preached to you the gospel of God
 freely? I robbed other churches, taking wages *of them*, 8
 to do you service; and when I was present with you, 9

and wanted, I was chargeable to no man; (for that which was lacking to me the brethren which came from Macedonia supplied;) and in all *things* I have kept myself from being burdensome unto you, and so will I keep *myself*. As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. Wherefore? because I love you not? God knoweth. But what I do, that I will do, that I may cut off occasion from them which desire occasion, that wherein they glory, they may be found even as we. For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light; therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.—I say again, let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little. That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting. Seeing that many glory after the flesh, I will glory also. For ye suffer fools gladly, seeing ye *yourselves* are wise; for ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak; howbeit, whereinsoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so *am* I; are they Israelites? so *am* I; are they the seed of Abraham? so *am* I; are they ministers of Christ? (I speak as a fool,) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft; (of the Jews five times received I forty *stripes* save one, thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;) *in* journeyings often; *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils

among false brethren ; in weariness and painfulness, in 27
 watchings often, in hunger and thirst, in fastings often, 28
 in cold and nakedness. Besides those things that are 29
 without, that which cometh upon me daily, the care of 30
 all the churches. Who is weak, and I am not weak? 31
 who is offended, and I burn not? If I must needs glory, 32
 I will glory of the things which concern mine infirmities.
 The God and Father of our Lord Jesus Christ, which 33
 is blessed for evermore, knoweth that I lie not ; in 34
 Damascus the governor under Aretas the king kept the
 city of the Damascenes with a garrison, desirous to ap-
 prehend me ; and through a window in a basket was I 35
 let down by the wall, and escaped his hands.—It is 12
 not expedient for me doubtless to glory ; I will come
 to visions and revelations of the Lord. I knew a man 36
 in Christ above fourteen years ago, (whether in the 37
 body, I cannot tell ; or whether out of the body, I can-
 not tell ; God knoweth ;) such an one caught up to the
 third heaven. And I knew such a man, (whether in the 38
 body, or out of the body, I cannot tell ; God knoweth ;)
 how that he was caught up into paradise, and heard 39
 unspeakable words, which it is not lawful for a man to
 utter. Of such an one will I glory ; yet of myself I will 40
 not glory, but in mine infirmities. For though I would 41
 desire to glory, I shall not be a fool ; for I will say the
 truth ; but *now* I forbear, lest any man should think of
 me above that which he seeth me *to be*, or *that* he
 heareth of me. And lest I should be exalted above 42
 measure through the abundance of the revelations, there
 was given to me a thorn in the flesh, the messenger of
 Satan, to buffet me, lest I should be exalted above
 measure. For this thing I besought the Lord thrice, 43
 that it might depart from me ; and he said unto me ; 44
 My grace is sufficient for thee ; for my strength is made
 perfect in weakness. Most gladly therefore will I
 rather glory in my infirmities, that the power of Christ
 may rest upon me. Therefore I take pleasure in in- 45
 firmities, in reproaches, in necessities, in persecutions,
 in distresses for Christ's sake ; for when I am weak,

11 then am I strong.—I am become a fool; ye have
 compelled me. For I ought to have been commended
 of you; for in nothing am I behind the very chiefest
 12 apostles, though I be nothing. Truly the signs of an
 apostle were wrought among you in all patience, in
 13 signs, and wonders, and mighty deeds. For what is it
 wherein ye were inferior to other churches, except *it*
be that I myself was not burdensome to you? Forgive
 14 me this wrong. Behold, this third time I am ready
 to come to you, and I will not be burdensome to you;
 for I seek not yours, but you. For the children ought
 not to lay up for the parents, but the parents for the
 15 children. And I will very gladly spend and be spent
 for you; though the more abundantly I love you, the
 16 less I be loved.—But be it so; I did not burden
 you; ⁴nevertheless, being crafty, I caught you with
 17 guile. Did I make a gain of you by any of them
 18 whom I sent unto you? I desired Titus, and with *him*
 I sent a brother; did Titus make a gain of you? walk-
 ed we not in the same spirit? *walked we not in the*
same steps?

19 Again, think ye that we excuse ourselves unto you?
 Before God, in Christ, we speak all these things, dearly
 20 beloved, for your edifying. For I fear, lest, when I
 come, I shall not find you such as I would, and *that* I
 shall be found unto you such as ye would not; lest
there be debates, envyings, wraths, strifes, backbitings,
 21 whisperings, swellings, tumults; *and* lest, when I come
 again, my God will humble me among you, and *that* I
 shall bewail many which have sinned already, and have
 not repented of the uncleanness, and fornication, and
 13 lasciviousness, which they have committed.—This *is*
 the third *time* I am coming to you; in the mouth of
 two or three witnesses shall every word be established.
 2 I told before, and foretell (as if I were present,) the
 second time, (being absent now,) to them which hereto-
 fore have sinned, and to all other, that, if I come again,
 3 I will not spare. Since ye seek a proof of Christ

speaking in me, (which to you-ward is not weak, but is
 mighty in you; for though he was crucified through
 weakness, yet he liveth by the power of God; for we
 also are weak in him, but we shall live with him by the
 power of God toward you;) examine yourselves,
 whether ye be in the faith; prove your own selves.
 Know ye not your own selves, *how* that Jesus Christ is
 in you? except ye be reprobates. But I trust that ye
 shall know, that we are not reprobates. Now I pray to
 God that ye do no evil; not that we should appear ap-
 proved, but that ye should do that which is honest,
 though we be as reprobates. For we can do nothing
 against the truth, but for the truth. For we are glad,
 when we are weak, and ye are strong; and this also
 we wish, *even* your perfection. Therefore I write
 these things being absent, lest being present I should
 use sharpness, according to the power, which the Lord
 hath given me to edification, and not to destruction.

Finally, brethren, farewell, be perfect, be of good
 comfort, be of one mind, live in peace; and the God of
 love and peace shall be with you. Greet one another
 with an holy kiss; all the saints salute you. The grace
 of the Lord Jesus Christ, and the love of God, and the
 communion of the Holy Ghost, *be* with you all.

THE
EPISTLE OF PAUL
●
TO THE
GALATIANS.

PAUL, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead; and all the brethren which are with me, unto the churches of Galatia; grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father, to whom *be* glory for ever and ever; amen.

I marvel, that ye are so soon removed from him that called you into the grace of Christ, unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again; if any *man* preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.—

But I certify you brethren, that the gospel which was preached of me is not after man; for I neither received neither was I taught it of man, but by the revelation of Jesus Christ. For ye have heard of my con-

versation, in time past in the Jews' religion, *how* that
 beyond measure I persecuted the church of God, and
 wasted it; and profited in the Jews' religion above 14
 many my equals in mine own nation, being more ex-
 ceedingly zealous of the traditions of my fathers. But 15
 when it pleased God, who separated me from my
 mother's womb, and called *me* by his grace, to reveal 16
 his Son in me, that I might preach him among the
 heathen; immediately I conferred not with flesh and
 blood, neither went I up to Jerusalem to them which 17
 were apostles before me, but I went into Arabia, and
 returned again unto Damascus. Then, after three 18
 years, I went up to Jerusalem to see Peter, and abode
 with him fifteen days; but other of the apostles saw I 19
 none, save James the Lord's brother. (Now, the 20
 things which I write unto you, behold, before God, I lie
 not.) Afterwards I came into the regions of Syria and 21
 Cilicia; and was unknown by face unto the churches 22
 of Judea which were in Christ; but they had heard 23
 only; He which persecuted us in times past, now
 preacheth the faith which once he destroyed; and they 24
 glorified God in me. Then, fourteen years after, I 25
 went up again to Jerusalem with Barnabas, and took
 Titus with *me* also. And I went up by revelation, and 26
 communicated unto them that gospel which I preach
 among the Gentiles; but privately to them which were
 of reputation, lest by any means I should run, or had
 run, in vain. But neither Titus, who was with me, 27
 being a Greek, was compelled to be circumcised.
 And that because of false brethren unawares brought 28
 in; (who came in privily to spy out our liberty which
 we have in Christ Jesus, that they might bring us into
 bondage;) to whom we gave place by subjection, no, 29
 not for an hour, that the truth of the gospel might con-
 tinue with you. But of those, who seemed to be 30
 somewhat, whatsoever they were, it maketh no matter to
 me; (God accepteth no man's person;) for they who
 seemed *to be somewhat* in conference added nothing to
 me, but contrariwise, when they saw that the gospel of 31

the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter, (for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles,) and perceived the grace that was given unto me, James, and Cephas, and John, who seemed to be pillars, gave to me and Barnabas the right hands of fellowship, that we *should go* unto the heathen, and they unto the circumcision; only *they would* that we should remember the poor; the same which I also was forward to do.—But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For, before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all; If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews? *We are Jews* by nature, and not sinners of the Gentiles; but knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

I do not frustrate the grace of God ; for if righteousness *come* by the law, then Christ is dead in vain. 21

O foolish Galatians, who hath bewitched you ? before 3
 whose eyes Jesus Christ hath been evidently set forth
 crucified among you. This only would I learn of you ; 2
 received ye the spirit by the works of the law, or by
 the hearing of faith ? Are ye so foolish ? having be- 3
 gun in the Spirit, are ye now made perfect by the flesh ?
 Have ye suffered so many things in vain ? if *it be* yet 4
 in vain. He therefore that ministereth to you the Spir- 5
 it, and worketh miracles among you, *doeth he it* by the
 works of the law, or by the hearing of faith ? Even as 6
 Abraham believed God, and it was accounted to him for
 righteousness.—Know ye therefore, that they which 7
 are of faith, the same are the children of Abraham.
 And the scripture, foreseeing that God would justify the 8
 heathen through faith, preached before the gospel unto
 Abraham, *saying* ; In thee shall all nations be blessed.
 So then they which be of faith are blessed with faithful 9
 Abraham.—For as many as are of the works of the 10
 law, are under the curse ; for it is written ; Cursed *is*
 every one that continueth not in all things which are 11
 written in the book of the law, to do them. But that
 no man is justified by the law in the sight of God, *it is* 12
 evident ; for the just by faith shall live ; and the law is 13
 not of faith ; but he that doeth them shall live in them.
 Christ hath redeemed us from the curse of the law, 13
 being made a curse for us ; (for it is written ; Cursed
is every one that hangeth on a tree ;) that the blessing 14
 of Abraham might come on the Gentiles through Jesus
 Christ, that we might receive the promise of the Spirit
 through faith.—Brethren, I speak after the manner 15
 of men ; though *it be* but a man's covenant, yet *if it*
be confirmed, no man disannulleth or addeth thereto.
 Now to Abraham and his seed were the promises 16
 made. He saith not ; And to seeds, as of many, but
 as of one ; And to thy seed ; which is Christ. And 17
 this I say ; *that* the covenant that was confirmed before

of God in Christ, the law, which was four hundred and
 thirty years after, cannot disannul, that it should make
 18 the promise of none effect; for if the inheritance *be* of
 the law, *it is* no more of promise; but God gave *it* to
 19 Abraham by promise.—Wherefore then *serveth* the
 law? It was established because of transgressions,
 (till the seed should come, to whom the promise was
 made,) *and it was* ordained by angels, in the hand of a
 20 mediator. Now, a mediator is not *a mediator* of one;
 21 but God is one. *Is* the law then against the promises
 of God? God forbid. For if there had been a law
 given which could have given life, verily righteousness
 22 should have been by the law; but the scripture hath
 concluded all under sin, that the promise by faith of
 23 Jesus Christ might be given to them that believe. But
 before faith came, we were kept under the law shut up
 unto the faith which should afterwards be revealed.
 24 Wherefore the law was our school-master, *to bring us*
 25 unto Christ, that we might be justified by faith; but af-
 ter that faith is come, we are no longer under a school-
 26 master. For ye are all the children of God by faith
 27 in Christ Jesus; for as many of you as have been bap-
 28 tized into Christ, have put on Christ. There is neither
 Jew, nor Greek; there is neither bond, nor free; there
 is neither male, nor female; for ye are all one in Christ
 29 Jesus; and if ye *be* Christ's, then are ye Abraham's
 4 seed, and heirs according to the promise.—Now I
 say, *that* the heir, as long as he is a child, differeth noth-
 2 ing from a servant, though he be lord of all; but is
 under tutors and governors, until the time appointed of
 3 the father. Even so wè, when we were children, were
 4 in bondage under the elements of the world; but when
 the fulness of the time was come, God sent forth his
 5 Son, made of a woman, made under the law, to redeem
 them that were under the law, that we might receive
 6 the adoption of sons. And because ye are sons, God
 hath sent forth the Spirit of his Son into our hearts,
 7 crying; Abba, Father. Wherefore thou art no more

a servant, but a son; and if a son, then an heir of God through Christ.

Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods; but now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Do ye observe days? and months, and times, and years? I am afraid of you, lest I have bestowed upon you labour in vain.—Brethren, I beseech you, be as I *am*, for I *am* as ye *are*; ye have not injured me at all. Ye know how through infirmity of the flesh I preached the gospel unto you at the first, and my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus. Where is then the blessedness ye spake of? for I bear you record, that if *it had been* possible, ye would have plucked out your own eyes, and have given them to me. Am I therefore become your enemy because I tell you the truth?—They zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them. But *it is* good to be zealously affected always in a good thing, and not only when I am present with you. My little children, of whom I travail in birth again until Christ be formed in you; I desire to be present with you now, and to change my voice; for I stand in doubt of you.

Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons; the one by a bond-maid, the other by a free-woman. But he *who was* of the bond-woman, was born after the flesh; but he of the free-woman *was* by promise. Which things are an allegory; for these are two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar; for this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, for she is in bondage with her children; but Jerusalem which is above is free, which is our

27 mother. For it is written; Rejoice, *thou* barren that
 bearest not; break forth and cry, thou that travailest
 not; for the desolate hath many more children than she
 28 which hath an husband. Now we, brethren, as Isaac
 29 was, are the children of promise. But as then he that
 was born after the flesh persecuted him *that was born*
 30 after the Spirit, even so *it is* now. Nevertheless, what
 saith the scripture? Cast out the bond-woman and her
 son; for the son of the bond-woman shall not be heir
 31 with the son of the free-woman.—So then, brethren,
 we are not children of the bond-woman, but of the
 5 free. Stand fast in the liberty wherewith Christ hath
 made us free, and be not entangled again with the
 yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circum-
 3 cised, Christ shall profit you nothing; for I testify again
 to every man that is circumcised, that he is a debtor to
 4 do the whole law. Christ is become of no effect unto
 you, whosoever of you are justified by the law; ye are
 5 fallen from grace. For we through the spirit wait for
 6 the hope of righteousness by faith. For in Jesus
 Christ neither circumcision availeth any thing, nor un-
 7 circumcision; but faith which worketh by love. Ye
 did run well; who did hinder you, that ye should not
 8 obey the truth? This persuasion *cometh* not of him
 9 that calleth you. A little leaven leaveneth the whole
 10 lump. I have confidence in you through the Lord,
 that ye will be none otherwise minded; but he that
 troubleth you shall bear *his* judgment, whosoever he be.
 11 And I, brethren, if I yet preach circumcision, why do
 I yet suffer persecution? then is the offence of the
 12 cross ceased. I would they were even cut off which
 trouble you.

13 For, brethren, ye have been called unto liberty; only
 use not liberty for an occasion to the flesh, but by love
 14 serve one another. For all the law is fulfilled in one
 word, *even* in this; Thou shalt love thy neighbour as
 15 thyself. But if ye bite and devour one another, take
 heed that ye be not consumed one of another.—

This I say then ; walk in the Spirit, and ye shall not
 fulfil the lust of the flesh. For the flesh lusteth
 against the Spirit, and the Spirit against the flesh ; and
 these are contrary the one to the other, so that ye can-
 not do the things that ye would. But if ye be led by
 the Spirit, ye are not under the law. Now the works
 of the flesh are manifest ; which are *these*, fornication,
 uncleanness, lasciviousness, idolatry, witchcraft, hatred,
 variance, emulations, wrath, strife, seditions, heresies,
 envyings, murders, drunkenness, revellings, and such
 like ; of the which I tell you before, as I have also told
you in time past, that they which do such things shall
 not inherit the kingdom of God. But the fruit of the
 Spirit is love, joy, peace, long-suffering, gentleness,
 goodness, faith, meekness, temperance ; against such
 there is no law. And they that are Christ's have cru-
 cified the flesh, with the affections and lusts ; if we
 live in the Spirit, let us also walk in the Spirit.—
 Let us not be desirous of vain-glory, provoking one
 another, envying one another. Brethren, if a man be
 overtaken in a fault, ye which are spiritual, restore such
 an one in the spirit of meekness ; considering thyself,
 lest thou also be tempted. Bear ye one another's bur-
 dens, and so fulfil the law of Christ. For if a man
 think himself to be something, when he is nothing, he
 deceiveth himself ; but let every man prove his own
 work, and then shall he have rejoicing in himself alone,
 and not in another ; for every man shall bear his own
 burden.—Let him that is taught in the word, com-
 municate unto him that teacheth, in all good things.
 Be not deceived ; God is not mocked. For whatso-
 ever a man soweth, that shall he also reap ; for he that
 soweth to his flesh, shall of the flesh reap corruption ;
 but he that soweth to the Spirit, shall of the Spirit reap
 life everlasting. And let us not be weary in well-do-
 ing ; for in due season we shall reap, if we faint not.
 As we have therefore opportunity, let us do good unto
 all *men*, especially unto them who are of the household
 of faith.

11 Ye see how large a letter I have written unto you
 12 with mine own hand. As many as desire to make a
 fair shew in the flesh, they constrain you to be circum-
 13 cised; only lest they should suffer persecution for the
 cross of Christ. For neither they themselves who are
 14 circumcised keep the law; but desire to have you cir-
 cumcised, that they may glory in your flesh. But God
 forbid that I should glory, save in the cross of our Lord
 Jesus Christ; by whom the world is crucified unto me,
 15 and I unto the world. For in Christ Jesus neither cir-
 cumcision is any thing, nor uncircumcision, but a new
 16 creature. And as many as walk according to this rule,
 peace *be* on them, and mercy, and upon the Israel of
 17 God.—From henceforth let no man trouble me; for
 I bear in my body the marks of the Lord Jesus.
 18 Brethren, the grace of our Lord Jesus Christ *be* with
 your spirit. Amen.

THE

EPISTLE OF PAUL

TO THE

EPHESIANS.

PAUL, an apostle of Jesus Christ by the will of God,
 to the saints which are at Ephesus, and to the faithful
 2 in Christ Jesus; grace *be* to you, and peace, from God
 our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* the God and Father of our Lord Jesus
 Christ, who hath blessed us with all spiritual blessings

in heavenly *places* in Christ; according as he hath 4
chosen us in him, before the foundation of the world,
that we should be holy and without blame before him- 5
self; having in love predestinated us unto the adoption
of children by Jesus Christ to himself, according to the 6
good pleasure of his will, to the praise of the glory of
his grace, wherein he hath made us accepted in the 7
beloved, in whom we have redemption through his
blood, the forgiveness of sins, according to the riches 8
of his grace, wherein he hath abounded toward us,
having in all wisdom and prudence made known unto 9
us the mystery of his will according to his good pleas-
ure, which he hath purposed in himself concerning the 10
dispensation of the fulness of times, that he might
gather together in one all things in Christ, which are in 11
heaven, and which are on earth, *even* in him, in whom
also we have obtained an inheritance, being predesti-
nated according to the purpose of him who worketh all 12
things after the counsel of his own will, that we should
be to the praise of his glory, who first trusted in Christ;
—in whom ye also, (after that ye heard the word of 13
truth, the gospel of your salvation,) in whom ye also,
after that ye believed, were sealed with that Holy
Spirit of promise, which is the earnest of our inheri- 14
tance until the redemption of the purchased possession,
unto the praise of his glory.

Wherefore I also, after I heard of your faith in the 15
Lord Jesus, and love unto all the saints, cease not to 16
give thanks for you, making mention of you in my
prayers; that the God of our Lord Jesus Christ, the 17
Father of glory, may give unto you the spirit of wisdom
and revelation in the knowledge of him; the eyes of 18
your mind being enlightened, that ye may know what
is the hope of his calling, and what the riches of the
glory of his inheritance in the saints, and what is the 19
exceeding greatness of his power to us-ward, who be-
lieve according to the working of his mighty power,
which he wrought in Christ, when he raised him from 20
the dead; and set *him* at his own right hand in the

2 TO THE EPHESIANS.

21 heavenly *places*, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all *things* under his feet; and gave him 22 to be the head over all *things* to the church, which is 23 his body, the fulness of him that filleth all in all; and 24 you, who were dead in trespasses and sins, (wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in 25 times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the 26 children of wrath, even as others; but God, who is rich in mercy, for his great love wherewith he loved us, 27 hath given life,) even us who were dead in sins, hath he quickened together with Christ; (by grace ye are 28 saved;) and hath raised *us* up together, and made *us* sit together in heavenly *places*, in Christ Jesus; that in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ 29 Jesus. For by grace are ye saved, through faith; and that not of yourselves; *it is* the gift of God, not of 30 works; lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

31 Wherefore remember, that ye *being* in time past Gentiles in the flesh, (who are called Uncircumcision by that which is called the Circumcision in the flesh 32 made by hands,) that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no 33 hope, and without God, in the world; but now, in Christ Jesus, ye, who sometimes were far off, are made 34 nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle 35 wall of partition *between us, even* the enmity; having abolished in his flesh the law of commandments con-

twined in ordinances ; for to make in himself of twain
 one new man, *so* making peace, and that he might rec- 16
 oncile both unto God in one body by the cross, having
 slain the enmity thereby. And he came and preached 17
 peace to you which were afar off, and to them that were
 nigh, for through him we both have access by one Spir- 18
 it unto the Father.—Now therefore ye are no more 19
 strangers and foreigners, but fellow-citizens with the
 saints, and of the household of God, and are built upon 20
 the foundation of the apostles and prophets, Jesus
 Christ himself being the chief corner-stone ; in whom 21
 all the building, fitly framed together, groweth unto a
 holy temple in the Lord ; in whom ye also are buil- 22
 ded together, for an habitation of God through the Spirit.

For this cause, I Paul, the prisoner of Jesus Christ 3
 for you Gentiles ; if ye have heard of the dispensation 4
 of the grace of God which is given me to you-ward, 5
 how that by revelation was made known unto me the 6
 mystery ; (as I wrote afore in few words, whereby, 7
 when ye read, ye may understand my knowledge in 8
 the mystery of Christ ;) which in other ages was not 9
 made known unto the sons of men, as it is now reveal-
 ed unto his holy apostles and prophets by the Spirit ;
 that the Gentiles should be fellow-heirs, and of the 6
 same body, and partakers of his promise in Christ, by
 the gospel ; whereof I was made a minister according 7
 to the gift of the grace of God, given unto me by the 8
 effectual working of his power ; unto me, who am less
 than the least of all saints, is this grace given, that I
 should preach among the Gentiles the unsearchable
 riches of Christ, and to make all *men* see what *is* the 9
 dispensation of the mystery, which from the beginning
 of the world hath been hid in God, who created all 10
 things ; to the intent that now unto the principalities and
 powers in heavenly *places* might be known, by the
 church, the manifold wisdom of God ; according to the 11
 eternal purpose which he purposed in Christ Jesus our
 Lord ; in whom we have boldness and access with con- 12
 fidence, by the faith of him. Wherefore I desire that 13

ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge; that ye might be filled with all the fulness of God.—Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end; amen.

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering; forbearing one another in love, endeavouring to keep the unity of the Spirit in the bond of peace. *There is* one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all.—But unto every one of us is given grace according to the measure of the gift of Christ. (Wherefore he saith; When he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it, but that he also descended into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ;

that we *henceforth* be no more children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ; from whom the whole body, (fitly joined together and compacted by that which every joint supplieth according to an effectual working,) in the measure of every part maketh increase of the body, unto the edifying of itself in love.

This I say therefore, and testify in the Lord, that ye henceforth walk not, as other Gentiles walk in the vanity of their mind, having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart; who, being past feeling, have given themselves over unto lasciviousness to work all uncleanness with greediness. But ye have not so learned Christ, if so be that ye have heard him, and have been taught by him, as the truth is in Jesus; that ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind, and that ye put on the new man, which after God is created in righteousness and true holiness.

Wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another.—Be ye angry, and sin not; let not the sun go down upon your wrath; neither give place to the devil.—Let him that stole steal no more, but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.—Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers; and grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice; and be ye kind

one to another, tender-hearted, forgiving one another,
5 even as God for Christ's sake hath forgiven you. Be
2 ye therefore followers of God, as dear children; and
walk in love, as Christ also hath loved us, and hath
given himself for us an offering and a sacrifice, for a
sweet-smelling savour to God.

3 But fornication, and all uncleanness, or covetousness,
let it not be once named among you, (as becometh
4 saints,) neither filthiness, nor foolish talking, nor jesting,
which are not convenient; but rather giving of thanks.
5 For this ye well know, that no whoremonger, nor un-
clean person, nor covetous man, who is an idolater,
6 hath any inheritance in the kingdom of Christ and of
God. Let no man deceive you with vain words; for
7 because of these things cometh the wrath of God upon
the children of disobedience. Be not ye therefore
8 partakers with them. For ye were sometime dark-
9 ness, but now *are ye* light in the Lord; walk as chil-
dren of light; (for the fruit of the light *is* in all good-
10 ness, and righteousness, and truth;) proving what is
11 acceptable unto the Lord; and have no fellowship with
the unfruitful works of darkness, but rather reprove
12 *them*. For it is a shame even to speak of those things
13 which are done of them in secret. But all things, be-
ing reprov'd by the light, are made manifest; for what-
14 soever doth make manifest is light. Wherefore, he
saith; Awake, thou that sleepest, and arise from the
15 dead, and Christ shall give thee light.—See then that
16 ye walk circumspectly; not as fools, but as wise; re-
17 deem the time, because the days are evil. Where-
fore be ye not unwise, but understanding what the will
18 of the Lord *is*. And be not drunk with wine, wherein
19 is excess, but be filled with the Spirit, speaking to
yourselves in psalms, and hymns, and spiritual songs,
20 singing and making melody in your heart to the Lord;
giving thanks always for all things, unto God and the
Father, in the name of our Lord Jesus Christ.

21 Submit yourselves one to another in the fear of

Christ; wives, submit yourselves unto your own hus- 22
 bands, as unto the Lord; for the husband is the head 23
 of the wife, even as Christ is the head of the church;
 he is the Saviour of the body. Therefore as the church 24
 is subject unto Christ, so *let the wives be* to their own
 husbands in every thing.—Husbands, love your 25
 wives, even as Christ also loved the church, and gave
 himself for it, that he might sanctify and cleanse it with 26
 the washing of water by the word; that he himself 27
 might present to himself a glorious church, not having
 spot or wrinkle, or any such thing, but that it should be
 holy and without blemish. So ought men to love their 28
 wives, as their own bodies. He that loveth his wife
 loveth himself; for no man ever yet hated his own 29
 flesh, but nourisheth and cherisheth it; even as Christ
 the church; for we are members of his body, of his 30
 flesh, and of his bones. For this cause shall a man 31
 leave his father and mother, and shall be joined unto
 his wife, and they two shall be one flesh. This is a 32
 great mystery; but I speak concerning Christ and the
 church. Nevertheless, let every one of you in partic- 33
 ular so love his wife even as himself; and the wife *see*
 that she reverence *her* husband.—Children, obey 6
 your parents in the Lord; for this is right. Honour 2
 thy father and mother; (which is the first command-
 ment, with promise;) that it may be well with thee, 3
 and thou mayest live long on the earth.—And, ye 4
 fathers, provoke not your children to wrath, but bring
 them up in the nurture and admonition of the Lord.
 —Servants, be obedient to them that are *your* mas- 5
 ters according to the flesh, with fear and trembling, in
 singleness of your heart, as unto Christ; not with eye- 6
 service as men-pleasers, but as the servants of Christ,
 doing the will of God from the heart, with good will 7
 doing service, as to the Lord, and not to men; know- 8
 ing that whatsoever good thing any man doeth, the
 same shall he receive of the Lord, whether *he be* bond
 or free.—And, ye masters, do the same things unto 9

them, forbearing threatening ; knowing that your Master also is in heaven, neither is there respect of persons with him.

10 Finally, my brethren, be strong in the Lord, and in
11 the power of his might. Put on the whole armour of
God, that ye may be able to stand against the wiles of
12 the devil ; for we wrestle not against flesh and blood, but
against principalities, against powers, against the rulers
of this darkness, against spiritual wickedness, in high
13 places. Wherefore take unto you the whole armour
of God, that ye may be able to withstand in the evil
14 day, and having done all to stand. Stand therefore,
having your loins girt about with truth, and having on
15 the breast-plate of righteousness, and your feet shod
16 with the preparation of the gospel of peace ; above all,
taking the shield of faith, wherewith ye shall be able to
17 quench all the fiery darts of the wicked ; and take the
helmet of salvation, and the sword of the Spirit, which
18 is the word of God ; praying always with all prayer
and supplication in the Spirit ; and watching thereunto
19 with all perseverance and supplication for all saints, and
for me, that utterance may be given unto me, that I
may open my mouth, boldly to make known the mys-
20 tery of the gospel, for which I am an ambassador in
bonds, that therein I may speak boldly, as I ought to
speak.

21 But that ye also may know my affairs, *and* how I
do, Tychicus, a beloved brother and faithful minister
22 in the Lord, shall make known to you all things ; whom
I have sent unto you for the same purpose, that ye
might know our affairs, and *that* he might comfort your
hearts.

23 Peace *be* to the brethren and love with faith from
24 God the Father and the Lord Jesus Christ.—Grace
be with all them that love our Lord Jesus Christ in sin-
cerity.

THE
EPISTLE OF PAUL
TO THE
PHILIPPIANS.

PAUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons; grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ. 1

I always thank my God upon every remembrance of you in every prayer of mine for you all, making request with joy for your fellowship in the gospel, from the first day until now; being confident of this very thing, that he which hath begun a good work in you, will perform *it* until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment; that ye may approve things that are excellent, that ye may be sincere and without offence till the day of Christ, being filled with the fruit of righteousness, which is by Jesus Christ, unto the glory and praise of God. 2

But I would ye should understand, brethren, that the

things *which happened* unto me have fallen out rather
 13 unto the furtherance of the gospel ; so that my bonds
 in Christ are manifest in all the palace, and in all other
 14 *places*, and many of the brethren in the Lord, waxing
 confident by my bonds, are much more bold to speak
 15 the word without fear.—Some indeed preach Christ
 even of envy and strife, and some also of good will.
 17 They who *preach him* of love, *preach* knowing that I
 16 am set for the defence of the gospel ; but they who
preach of contention, preach Christ not sincerely, sup-
 18 posing to add affliction to my bonds. What then ?
 notwithstanding, every way, whether in pretence or in
 truth, Christ is preached ; and I therein do rejoice,
 19 yea, and will rejoice. For I know that this shall turn
 to my salvation through your prayer, and the supply of
 20 the Spirit of Jesus Christ, according to my earnest ex-
 pectation, and *my* hope, that in nothing I shall be
 ashamed, but *that* with all boldness, as always, *so* now
 also, Christ shall be magnified in my body, whether *it*
 21 *be* by life, or by death. For to me to live *is* Christ,
 22 and to die *is* gain. But if I live in the flesh, this *is* the
 fruit of my labour, yet what I shall choose I wot not ;
 23 but I am in a strait betwixt two, having a desire to
 depart, and to be with Christ ; which is far better ;
 24 nevertheless, to abide in the flesh *is* more needful for
 25 you. And having this confidence, I know that I shall
 abide and continue with you all for your furtherance
 26 and joy of faith ; that your rejoicing may be more
 abundant in Jesus Christ for me, by my coming to you
 again.

27 Only let your conversation be as it becometh the
 gospel of Christ, that whether I come and see you, or
 else be absent, I may hear of your affairs, that ye stand
 fast in one spirit, with one mind striving together for
 28 the faith of the gospel, and in nothing terrified by your
 adversaries ; which is to them an evident token of per-
 29 dition, but to you of salvation ; and that of God ; for
 unto you it is given in the behalf of Christ, not only to
 30 believe on him, but also to suffer for his sake ; having

the same conflict which ye saw in me, and now hear *to*
be in me.—If *there be* therefore any consolation in **2**
 Christ, if any comfort of love, if any fellowship of the **3**
 Spirit, if any bowels and mercies; fulfil ye my joy,
 that ye be like-minded, having the same love, *being* of **4**
 one accord, of one mind; *let nothing be done* through **5**
 strife or vain glory, but in lowliness of mind let each
 esteem other better than themselves; look not every **6**
 man on his own things, but every man also on the
 things of others. Let this mind be in you which was **7**
 also in Christ Jesus, who, being in the form of God, **8**
 thought it not robbery to be equal with God, but made **9**
 himself of no reputation, taking upon him the form of a
 servant, being made in the likeness of men, and being **10**
 found in fashion as a man; he humbled himself, and
 became obedient unto death, even the death of the
 cross. Wherefore God also hath highly exalted him, **11**
 and given him a name which is above every name;
 that at the name of Jesus every knee should bow, of **12**
things in heaven, and *things* in earth, and *things* **13**
 under the earth, and *that* every tongue should confess that **14**
 Jesus Christ *is* Lord, to the glory of God the Father. **15**

—Wherefore, my beloved, as ye have always obeyed, **16**
 not as in my presence only, but now much more in
 my absence, work out your own salvation with fear and
 trembling; for it is God which worketh in you both to **17**
 will and to do, of *his* good pleasure. Do all things **18**
 without murmurings and disputings; that ye may be **19**
 blameless and harmless, the sons of God without re-
 buke in the midst of a crooked and perverse nation;
 among whom ye shine as lights in the world, holding **20**
 forth the word of life; that I may rejoice in the day
 of Christ, that I have not run in vain, neither laboured
 in vain. **21**

Yea, and if I be offered upon the sacrifice and service **22**
 of your faith, I joy and rejoice with you all; for the **23**
 same cause also do ye joy, and rejoice with me. But **24**
 I trust in the Lord Jesus to send Timotheus shortly
 unto you, that I also may be of good comfort, when I **25**

20. know your state. For I have no man like-minded,
 21 who will naturally care for your state ; for all seek their
 22 own, not the things which are Jesus Christ's. But ye
 know the proof of him, that, as a son with the father,
 23 he hath served with me in the gospel. Him therefore
 I hope to send presently, so soon as I shall see how it
 24 will go with me ; but I trust in the Lord that I also
 25 myself shall come shortly.—Yet I supposed it neces-
 sary to send to you Epaphroditus, my brother, and
 companion in labour, and fellow-soldier; but your mes-
 26 senger, and he that ministered to my wants ; for he
 longed after you all, and was full of heaviness, because
 27 that ye had heard that he had been sick. For indeed
 he was sick nigh unto death ; but God had mercy on
 him ; and not on him only, but on me also, lest I should
 28 have sorrow upon sorrow. I sent him therefore the
 more carefully, that, when ye see him again, ye may
 29 rejoice, and that I may be the less sorrowful. Receive
 him therefore in the Lord with all gladness, and hold
 30 such in reputation ; because for the work of Christ he
 was nigh unto death, endangering his life, to supply
 your lack of service toward me.

3 Finally, my brethren, rejoice in the Lord ; to write
 the same things to you, to me indeed *is* not grievous,
 but for you *it is* safe.

2 Beware of dogs, beware of evil-workers, beware of
 3 the concision. For we are the circumcision, which
 worship God in the Spirit, and rejoice in Christ Jesus,
 4 and have no confidence in the flesh ; though I might
 also have confidence in the flesh. If any other man
 thinketh that he hath whereof he might trust in the
 5 flesh, I more ; circumcised the eighth day, of the stock
 of Israel, of the tribe of Benjamin, a Hebrew of the
 6 Hebrews ; as touching the law, a Pharisee ; concern-
 ing zeal, persecuting the church ; touching the right-
 7 eousness which is in the law, blameless. But what
 things were gain to me, those I counted loss for Christ.
 8 Yea doubtless, and I count all things *but* loss for the
 excellency of the knowledge of Christ Jesus my Lord,

(for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith;) that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ. Brethren, I count not myself to have apprehended; but *this* one thing I do; forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us, therefore, as many as be perfect, be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you; nevertheless, whereto we have already attained, let us walk therein. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ; whose end is destruction, whose God is *their* belly, and *whose* glory is in their shame, who mind earthly things. For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, *that it may be* like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.—Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.

I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord; yea, I entreat thee also, true yoke-fellow, help those women which laboured with me in the gospel, with Clement also, and

4 *with* other my fellow-labourers, whose names *are* in the
 5 book of life.—Rejoice in the Lord *always*; and
 6 again I say, rejoice. Let your moderation be known
 7 unto all men. The Lord *is* at hand; be careful for
 8 nothing, but in every thing by prayer and supplication
 9 with thanksgiving let your requests be made known
 10 unto God; and the peace of God, which passeth all
 11 understanding, shall keep your hearts and minds through
 12 Christ Jesus.—Finally, brethren, whatsoever things
 13 are true, whatsoever things *are* honest, whatsoever
 14 things *are* just, whatsoever things *are* pure, whatsoever
 15 things *are* lovely, whatsoever things *are* of good report,
 16 if *there be* any virtue, and if *there be* any praise, think
 17 on these things; those things which ye have both
 18 learned and received, and heard and seen in me, do;
 19 and the God of peace shall be with you.

20 But I rejoiced in the Lord greatly, that now at the
 21 last your care of me hath flourished again; wherein ye
 22 were also careful, but ye lacked opportunity. Not
 23 that I speak in respect of want; for I have learned, in
 24 whatsoever state I am, *therewith* to be content. I
 25 know both how to be abased, and I know how to
 26 abound; every where and in all things I am instructed,
 27 both to be full and to be hungry, both to abound and
 28 to suffer need; I can do all things through him which
 29 strengtheneth me.—Notwithstanding, ye have well
 30 done, that ye did communicate with my affliction. Now
 31 ye, Philippians, know also, that in the beginning of the
 32 gospel, when I departed from Macedonia, no church
 33 communicated with me as concerning giving and re-
 34 ceiving, but ye only; for even in Thessalonica ye sent
 35 once and again unto my necessity. Not because I
 36 desire a gift, but I desire fruit that may abound to your
 37 account. But I have all, and abound; I am full, hav-
 38 ing received of Epaphroditus the things *which were sent*
 39 from you, an odour of a sweet smell, a sacrifice ac-
 40 ceptable, well-pleasing to God. But my God shall
 41 supply all your need according to his riches in glory,

EPISTLE

1

by Christ Jesus. Now unto God and our Father *be* 20
glory for ever. Amen.

Salute every saint in Christ Jesus. The brethren 21
which are with me greet you; all the saints salute you, 22
chiefly they that are of Cesar's household.—The 23
grace of our Lord Jesus Christ *be* with you all. Amen.

THE

EPISTLE OF PAUL

TO THE

COLOSSIANS.

PAUL, an apostle of Jesus Christ by the will of God, 2
and Timotheus *our* brother, to the saints and faithful 3
brethren in Christ which are at Colosse; grace *be* unto 4
you, and peace, from God our Father.

We always give thanks to God, and the Father of 3
our Lord Jesus Christ, praying for you, since we heard 4
of your faith in Christ Jesus, and of the love *which ye* 5
have to all the saints, for the hope which is laid up for 6
you in heaven, whereof ye heard before in the word of 7
the truth of the gospel, which is come unto you, as *it is* 8
in all the world, and bringeth forth fruit and increaseth, 9
as *it doth* also in you, since the day ye heard *of it*, and 10
knew the grace of God in truth; as ye also learned of 11
Epaphras our dear fellow-servant, who is for you a 12
faithful minister of Christ; who also declared unto us 13
your love in the Spirit.—For this cause we also, 14

since the day we heard *it*, do not cease to pray for you, and to desire, that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding ; that *ye* might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God ; strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness ; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light ;

Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son ; in whom we have redemption, *even* the forgiveness of sins ;—who is the image of the invisible God, the first-born of every creature ; for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers ; all things were created by him and for him ; and he is before all things, and by him all things consist ;—and he is the head of the body, the church ; who is the beginning, the first-born from the dead, that in all *things* he might have the pre-eminence ; for it pleased *the Father* that in him should all fulness dwell, and, having made peace through the blood of his cross, by him to reconcile all things unto himself, by him, *I say*, whether *they be* things on earth, or things in heaven. And you, that were sometime alienated, and enemies in *your* mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight ; if ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven ; whereof I Paul am made a minister.

Now I rejoice in *my* sufferings for you, and fill up that which is behind of the afflictions of Christ in *my* flesh for his body's sake, which is the church ; whereof

I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God, *even* the mystery which hath been hid from ages, 26 and from generations, but now is made manifest to his saints ; to whom God would make known what is the 27 riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory ; whom we 28 preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ ; whereunto I also labour, striving according to 29 his working, which worketh in me mightily.

For I would that ye knew what great conflict I have 2 for you, and *for* them of Laodicea, and *for* as many as have not seen my face in the flesh ; that their hearts 3 might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God ; in whom 3 are hid all the treasures of wisdom and knowledge. And this I say, lest any man should beguile you with 4 enticing words. For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding 5 your order, and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus 6 the Lord, *so* walk ye in him, rooted and built up in him, and stablished in the faith, as ye have been taught, 7 abounding therein with thanksgiving.—Beware lest any man spoil you through philosophy and vain deceit, 8 after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all 9 the fulness of the Godhead bodily, and ye are complete in him ; which is the head of all principality and power ; 10 in whom also ye are circumcised with the circumcision made without hands, in putting off the fleshly body, by the circumcision of Christ, having been buried with 11 him in baptism ; wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead ; and you, being dead in 12 your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven us all 13

14 trespasses ; blotting out the hand-writing of ordinances
 15 that was against us, which was contrary to us, and took
 16 it out of the way, nailing it to his cross ; *and* having
 17 spoiled principalities and powers, he made a shew of
 18 them openly, triumphing over them in it.—Let no
 19 man therefore judge you in meat, or in drink, or in
 20 respect of a holy-day, or of the new-moon, or of the
 21 sabbath-days ; which are a shadow of things to come,
 22 but the body *is* of Christ. Let no man beguile you of
 23 your reward, in a voluntary humility and worshipping
 24 of angels, intruding into those things which he hath not
 25 seen, vainly puffed up by his fleshly mind, and not
 26 holding the Head, from which all the body, by joints
 27 and bands having nourishment ministered, and knit to-
 28 gether, increaseth with the increase of God.—If ye
 29 be dead with Christ from the rudiments of the world,
 30 why, as though living in the world, are ye subject to
 31 ordinances, *such as* ; Touch not, taste not, handle not ?
 32 (which all are to perish with the using,) after the com-
 33 mandments and doctrines of men ; which things have
 34 indeed a shew of wisdom in will-worship and humility
 35 and neglecting of the body, not in any honour, to the
 36 satisfying of the flesh.—If ye then be risen with
 37 Christ, seek those things which are above, where Christ
 38 sitteth on the right hand of God ; set your affection on
 39 things above, not on things on the earth. For ye are
 40 dead, and your life is hid with Christ in God ; when
 41 Christ, *who is* our life, shall appear, then shall ye also
 42 appear with him in glory.

43 Mortify therefore your members as to things upon
 44 the earth, fornication, uncleanness, inordinate affection,
 45 evil concupiscence, and covetousness, which is idolatry ;
 46 for which things' sake the wrath of God cometh on the
 47 children of disobedience ; in the which ye also walked
 48 some time, when ye lived in them ; but now also put ye
 49 off all these, anger, wrath, malice, blasphemy, filthy
 50 communication out of your mouth ; lie not one to an-
 51 other ; seeing that ye have put off the old man with his
 52 deeds, and have put on the new *man*, which is renewed

in knowledge after the image of him that created him ;
 where there is neither Greek nor Jew ; circumcision 11
 nor uncircumcision ; Barbarian, Scythian, bond *nor*
 free ; but Christ is all, and in all.—Put on therefore, 12
 as the elect of God holy and beloved, bowels of mercy,
 kindness, humbleness of mind, meekness, long-suffer- 13
 ing ; (forbearing one another, and forgiving one an- 14
 other, if any man have a quarrel against any ; even as
 Christ forgave you, so also *do ye* ;) and above all these 14
 things *put on* charity, which is the bond of perfectness ;
 and let the peace of Christ rule in your hearts, to the 15
 which also ye are called in one body ; and be ye
 thankful.—Let the word of Christ dwell in you rich- 16
 ly ; teaching in all wisdom, and admonishing one an-
 other in psalms, and hymns, and spiritual songs, singing
 with grace in your hearts to God ; and whatsoever ye 17
 do, in word or deed, *do* all in the name of the Lord
 Jesus, giving thanks to God and the Father by him.

Wives, submit yourselves unto *your* husbands, as it is 18
 fit in the Lord. Husbands, love *your* wives, and be 19
 not bitter against them.—Children, obey *your* pa- 20
 rents in all things ; for this is well-pleasing in the Lord.
 Fathers, provoke not your children *to anger*, lest they 21
 be discouraged.—Servants, obey in all things *your* 22
 masters according to the flesh, not with eye-service, as
 men-pleasers, but in singleness of heart, fearing the
 Lord ; and whatsoever ye do, do *it* heartily, as to the 23
 Lord, and not unto men ; knowing that of the Lord ye 24
 shall receive the reward of the inheritance ; for ye
 serve the Lord Christ. But he that doeth wrong, shall 25
 receive for the wrong which he hath done ; and there
 is no respect of persons. Masters, give unto *your* ser- 4
 vants that which is just and equal ; knowing that ye
 also have a master in heaven.

Continue in prayer, and watch in the same, with 2
 thanksgiving ; withal praying also for us, that God 3
 would open unto us a door of utterance, to speak the
 mystery of Christ, for which I am also in bonds ; that I 4
 may make it manifest, as I ought to speak. Walk in 5

6 wisdom toward them that are without, redeeming the time. Let your speech *be* always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, *who is* a beloved brother and faithful minister and fellow-servant in the Lord; whom I have sent unto you for the same purpose, that he might know your estate, and

8 comfort your hearts; with Onesimus, a faithful and

9 beloved brother, who is *one* of you; they shall make known unto you all things which *are done* here.—

10 Aristarchus, my fellow-prisoner, saluteth you, and Marcus, sister's son to Barnabas, touching whom ye received commandments; (if he come unto you, receive him;)

11 and Jesus, which is called Justus; who are of the circumcision; these *only are my* fellow-workers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him record, that he hath a great concern for you, and them that are in Laodicea,

14 and them in Hierapolis. Luke, the beloved physician,

15 and Demas, greet you. Salute the brethren which are in Laodicea, and Nymphas, and the church which is in

16 his house. And when this epistle is read among you, cause that it be read also in the church of the Laodiceans, and that ye likewise read the *epistle* from Laodicea.

17 And say to Archippus; Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you.

THE

FIRST EPISTLE OF PAUL

TO THE

THESSALONIANS.

PAUL, and Sylvanus, and Timotheus, unto the church of the Thessalonians, *which is* in God the Father, and in the Lord Jesus Christ; grace *be* unto you, and peace from God our Father, and the Lord Jesus Christ.

We give thanks to God always for you all, making
mention of you in our prayers, remembering without
ceasing your work of faith, and labour of love, and
patience of hope in our Lord Jesus Christ, in the sight
of God and our Father; knowing, brethren beloved of
God, your election; for our gospel came not unto you
in word only, but also in power, and in the Holy Ghost,
and in much assurance; as ye know what manner of
men we were among you for your sake. And ye be-
came followers of us and of the Lord, having received
the word in much affliction with joy of the Holy Ghost;
so that ye were ensamples to all that believe in Mac-
edonia and Achaia. For from you sounded out the
word of the Lord not only in Macedonia and Achaia,
but also in every place your faith to God-ward is spread
abroad; so that we need not to speak any thing. For
they themselves shew of us what manner of entering in
we had unto you, and how ye turned to God from
idols, to serve the living and true God, and to wait for

his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

2 For yourselves, brethren, know our entrance in unto
 3 you, that it was not in vain ; but after that we had suffered before and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.
 3 For our exhortation *was* not of deceit, nor of uncleanness, nor in guile ; but as we were allowed of God to be put in trust with the gospel, even so we speak, not as pleasing men, but God, which trieth our hearts.
 5 For neither at any time used we flattering words, as ye know ; nor a cloak of covetousness, God *is* witness ;
 6 nor of men sought we glory, neither of you, nor *yet* of others ; (when we might have been burdensome, as the
 7 apostles of Christ ;) but we were gentle among you.
 8 Even as a nurse cherisheth her children, so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also
 9 our own souls, because ye were dear unto us. For ye remember, brethren, our labour and travail ; labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of
 10 God. Ye *are* witnesses, and God *also*, how holily, and justly, and unblameably we behaved ourselves among
 11 you that believe ; as ye know how we exhorted, and comforted, and charged every one of you, as a father
 12 doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory. For
 13 this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but, as it is
 -in truth, the word of God, which effectually worketh
 14 also in you that believe. For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus, for ye also have suffered like things of your own countrymen, even as they *have* of the Jews ;
 15 who both killed the Lord Jesus, and the prophets, and have persecuted us, and they please not God, and are

contrary to all men; forbidding us to speak to the 16
Gentiles that they might be saved, to fill up their sins
away. For the wrath is come upon them to the ut-
termost.

But we, brethren, being taken from you for a short 17
time, in presence, not in heart, endeavoured the more
abundantly to see your face with great desire.
Wherefore we would have come unto you, (even 18
I Paul,) once and again; but Satan hindered us. For 19
what is our hope, or joy, or crown of rejoicing, are
not even ye, in the presence of our Lord Jesus Christ
at his coming? for ye are our glory and joy.— 20
Wherefore, when we could no longer forbear, we thought 3
it good to be left at Athens alone, and sent Timotheus, 2
our brother, and a fellow-labourer with God in the gospel
of Christ, to establish you, and to comfort you concern- 3
ing your faith, that no man should be moved by these 3
afflictions; (for yourselves know that we are appointed
thereunto; for verily, when we were with you, we told 4
you before that we should suffer tribulation, even as it 4
came to pass, and ye know;) for this cause, when I 5
could no longer forbear, I sent to know your faith, lest 5
by some means the tempter have tempted you, and our 6
labour be in vain.—But now, when Timotheus came 6
from you unto us, and brought us good tidings of your
faith and charity, and that ye have good remembrance
of us always, desiring greatly to see us, as we also to 7
see you; therefore, brethren, we were comforted over 7
you in all our affliction and distress, by your faith; for 8
now we live, if ye stand fast in the Lord. For what 9
thanks can we render to God again for you, for all the
joy wherewith we joy for your sakes before our God?
night and day praying exceedingly that we might see 10
your face, and might perfect that which is lacking in
your faith.—Now God himself and our Father, and 11
our Lord Jesus Christ, direct our way unto you; and 12
the Lord make you to increase and abound in love one
toward another and toward all men, even as we do to-
ward you; to the end he may establish your hearts 13

unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

4 Furthermore then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, *so* ye
2 would abound more and more; for ye know what
3 commandments we gave you by the Lord Jesus. For this is the will of God, *even* your sanctification; that
4 ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctifi-
5 cation and honour, not in the lust of concupiscence,
6 even as the Gentiles which know not God; that no *man* go beyond and defraud his brother in *any* matter; because that the Lord *is* the avenger of all such, as we
7 also have forewarned you and testified. For God hath
8 not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit.

9 But as touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to
10 love one another; and indeed ye do it toward all the brethren which are in all Macedonia. But we beseech
11 you, brethren, that ye increase more and more; and that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded
12 you; that ye may walk honestly toward them that are without, and *that* ye may have lack of nothing.

13 But we would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also
15 which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, *and* remain unto the coming of the
16 Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God, and the dead in Christ shall rise first;

then we which are alive *and* remain shall be caught up 17
together with them in the clouds, to meet the Lord in
the air ; and so shall we ever be with the Lord.
Wherefore, comfort one another with these words. 18

But of the times and the seasons, brethren, ye have 5
no need that I write unto you ; for yourselves know 2
perfectly, that the day of the Lord so cometh as a thief
in the night. When they shall say ; Peace and safety ; 3
then sudden destruction cometh upon them, as travail
upon a woman with child ; and they shall not escape.
—But ye, brethren, are not in darkness, that that 4
day should overtake you as a thief ; for ye are all the 5
children of light, and the children of the day ; we are
not of the night, nor of darkness. Therefore let us not 6
sleep, as *do* others, but let us watch and be sober.
For they that sleep, sleep in the night ; and they that 7
be drunken, are drunken in the night ; but let us, who 8
are of the day, be sober, putting on the breast-plate of
faith and love, and for a helmet, the hope of salvation ;
for God hath not appointed us to wrath, but to obtain 9
salvation by our Lord Jesus Christ, who died for us ; 10
that, whether we wake or sleep, we should live together
with him. Wherefore, comfort yourselves together, and 11
edify one another, even as also ye do.

And we beseech you, brethren, to know them which 12
labour among you, and are over you in the Lord, and
admonish you, and to esteem them very highly in love 13
for their work's sake ; *and* be at peace among your-
selves.—Now we exhort you, brethren, warn them 14
that are unruly, comfort the feeble-minded, support the
weak, be patient toward all *men*.—See that none 15
render evil for evil unto any *man* ; but ever follow that
which is good, both among yourselves, and to all
men.—Rejoice evermore. Pray without ceasing ; 16 17
in every thing give thanks ; for this is the will of God 18
in Christ Jesus concerning you.—Quench not the 19
Spirit ; despise not prophecies ; but prove all things ; 20
hold fast that which is good ; abstain from all appear- 21
ance of evil.—And the very God of peace sanctify 22

1 TO THE THESSALONIANS.

you wholly ; and *I pray God* your whole spirit, and
soul, and body, be preserved blameless unto the coming
24 of our Lord Jesus Christ. Faithful *is* he that calleth
you, who also will do *it*.

25 26 Brethren, pray for us. Greet all the brethren with
27 an holy kiss. I charge you by the Lord, that this epistle
28 be read unto all the holy brethren. The grace of our
Lord Jesus Christ *be* with you.

THE

SECOND EPISTLE OF PAUL

TO THE

THESSALONIANS.

PAUL, and Sylvanus, and Timotheus, unto the church
of the Thessalonians in God our Father and the Lord
2 Jesus Christ ; grace unto you, and peace, from God
our Father and the Lord Jesus Christ.

3 We are bound to thank God always for you, brethren,
as it is meet, because that your faith groweth ex-
ceedingly, and the charity of every one of you all to-
4 ward each other aboundeth ; so that we ourselves glory
in you in the churches of God, for your patience and
faith, in all your persecutions and tribulations that ye
5 endure ; *which is* a manifest token of the righteous
judgment of God, that ye may be counted worthy of
6 the kingdom of God, for which ye also suffer. Seeing
it is a righteous thing with God to recompense tribula-
7 tion to them that trouble you, and to you who are

troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished, with everlasting destruction, from the presence of the Lord and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that have believed (because our testimony among you was believed,) in that day. Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and of the Lord Jesus Christ.

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him, that ye be not soon shaken in mind, or be troubled neither by spirit, nor by word, nor by letter as from us, as that the day of the Lord is at hand. Let no man deceive you by any means; for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he sitteth in the temple of God, shewing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work, only he who now letteth *will let*, until he be taken out of the way; and then shall that Wicked be revealed; whom the Lord Jesus shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; *even him*, whose coming is, after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness, in them that perish; because they received not the love of the truth, that

11 they might be saved. And for this cause God shall
 12 send them strong delusion, that they should believe a
 lie ; that they all might be damned who believed not
 the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks always to God for
 you, brethren beloved of the Lord, because God hath
 from the beginning chosen you to salvation, through
 sanctification of the Spirit, and belief of the truth ;
 14 whereunto he called you by our gospel, to the obtain-
 15 ing of the glory of our Lord Jesus Christ. There-
 fore, brethren, stand fast, and hold the traditions, which
 ye have been taught, whether by word, or our epistle.
 16 Now our Lord Jesus Christ himself, and God, even
 our Father, which hath loved us, and hath given *us*
 everlasting consolation and good hope through grace,
 17 comfort your hearts, and establish you in every good
 word and work.

3 Finally, brethren, pray for us, that the word of the
 Lord may have *free* course, and be glorified, even as
 2 *it is* with you, and that we may be delivered from un-
 reasonable and wicked men ; for all *men* have not faith.
 3 But the Lord is faithful, who shall establish you, and
 4 keep *you* from evil. And we have confidence in the
 Lord touching you, that ye both do and will do the
 5 things which we command you. And the Lord direct
 your hearts into the love of God, and into the patient
 6 waiting for Christ.—Now we command you, breth-
 ren, in the name of our Lord Jesus Christ, that ye
 withdraw yourselves from every brother that walketh
 disorderly, and not after the tradition which they re-
 7 ceived of us. For yourselves know how ye ought to
 follow us ; for we behaved not ourselves disorderly
 8 among you, neither did we eat any man's bread for
 nought, but wrought with labour and travail night and
 day, that we might not be chargeable to any of you.
 9 Not because we have not power, but to make ourselves
 10 an ensample unto you to follow us. For even when
 we were with you, this we commanded you, that if any

FIRST EPISTLE

1

would not work, neither should he eat. For we hear ⁿ
that there are some which walk among you disorderly,
working not at all, but are busybodies. Now them that ⁿ
are such we command and exhort by our Lord Jesus
Christ, that with quietness they work, and eat their own
bread. But ye, brethren, be not weary in well-doing. ⁿ
And if any man obey not our word by this epistle, note ⁿ
that man; and have no company with him, that he may
be ashamed; yet count *him* not as an enemy, but ad- ⁿ
monish *him* as a brother.—Now the Lord of peace ⁿ
himself give you peace always by all means; the Lord
be with you all.

The salutation of Paul with mine own hand, which ⁿ
is the token in every epistle; so I write; The grace of ⁿ
our Lord Jesus Christ *be* with you all. Amen.

THE

FIRST EPISTLE OF PAUL

TO

TIMOTHY.

PAUL, an apostle of Jesus Christ, by the command-
ment of God, our Saviour, and Christ Jesus, *which is*
our hope, unto Timothy, *my* own son in the faith; grace, ²
mercy, *and* peace from God our Father, and Jesus
Christ our Lord.

As I besought thee to abide still at Ephesus, when I ³
went into Macedonia, that thou mightest charge some

4 that they teach no other doctrine, neither give heed to
fables and endless genealogies, which minister questions
rather than the dispensation of God which is by faith ;

5 (Now the end of the commandment is charity out
of a pure heart, and of a good conscience, and of faith
6 unfeigned ; from which some having swerved, have
7 turned aside unto vain jangling, desiring to be teachers
of the law, understanding neither what they say, nor
8 whereof they affirm. But we know that the law is
9 good, if a man use it lawfully, knowing this, that the
law is not made for a righteous man, but for the lawless
and disobedient, for the ungodly and for sinners, for
unholy and profane, for murderers of fathers and mur-
10 derers of mothers, for man-slayers, for whoremongers,
for them that defile themselves with mankind, for men-
stealers, for liars, for perjured persons, and if there be
11 any other thing that is contrary to sound doctrine, ac-
cording to the glorious gospel of the blessed God which
12 was committed to my trust ; and I thank Christ Jesus
our Lord, who hath enabled me, for that he counted
13 me faithful, putting me into the ministry, who was be-
fore a blasphemer, and a persecutor, and injurious ; but
I obtained mercy, because I did it ignorantly in unbe-
14 lief, and the grace of our Lord was exceeding abun-
15 dant with faith and love which is in Christ Jesus ; this is
a faithful saying, and worthy of all acceptation, that
Christ Jesus came into the world to save sinners, of
16 whom I am chief ; howbeit, for this cause I obtained
mercy, that in me first Jesus Christ might shew forth
all long-suffering, for a pattern to them which should
17 hereafter believe on him to life everlasting ; now unto
the King eternal, immortal ; invisible, the only God, be
honour and glory for ever and ever ; amen.)

18 This charge I commit unto thee, son Timothy, ac-
cording to the prophecies which went before on thee,
19 that thou by them mightest war a good warfare, holding
faith and a good conscience, which some having put
20 away, concerning faith have made shipwreck ; of whom

is Hymeneus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme.

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all; a doctrine attested in due time, whereunto I am ordained a preacher and an apostle, (I speak the truth and lie not,) a teacher of the Gentiles in faith and verity.—I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with brodered hair, or gold, or pearls, or costly array, but, (which becometh women professing godliness,) with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived; but the woman being deceived was in the transgression; notwithstanding, she shall be saved in child-bearing, if they continue in faith, and charity, and holiness, with sobriety.

This is a true saying; If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) not a

novice, lest being lifted up with pride he fall into the
 7 condemnation of the devil; moreover, he must have
 a good report of them which are without, lest he fall
 8 into reproach and the snare of the devil.—Likewise
must the deacons *be* grave, not double-tongued, not
 9 given to much wine, not greedy of filthy lucre, holding
 10 the mystery of the faith in a pure conscience. And
 let these also first be proved, then let them use the of-
 11 fice of a deacon, being *found* blameless. Even so
must their wives be grave, not slanderers, sober, faithful
 12 in all things. Let the deacons be the husbands of one
 wife, ruling their children and their own houses well.
 13 For they that have used the office of a deacon well,
 purchase to themselves a good degree, and great bold-
 14 ness in the faith which is in Christ Jesus.—These
 things write I unto thee, hoping to come unto thee
 15 shortly; but if I tarry long, that thou mayest know how
 thou oughtest to behave thyself in the house of God,
 which is the church of the living God.

16 The pillar and ground of the truth, and without con-
 troversy great, is the mystery of godliness; He who
 was manifest in the flesh, was justified in the Spirit,
 seen of angels, preached unto the Gentiles, believed on
 4 in the world, received up into glory.—Now the Spir-
 it speaketh expressly, that in the latter times some shall
 depart from the faith, giving heed to seducing spirits,
 2 and doctrines of devils, speaking lies in hypocrisy,
 3 having their conscience seared with a hot iron, forbidding
 to marry, *and commanding* to abstain from meats,
 which God hath created to be received with thanks-
 4 giving of them which believe and know the truth. For
 every creature of God *is* good, and nothing to be re-
 5 fused, if it be received with thanksgiving; for it is
 6 sanctified by the word of God, and prayer.—If thou
 put the brethren in remembrance of these things, thou
 shalt be a good minister of Jesus Christ, nourished up
 in the words of faith, and of good doctrine, whereunto
 7 thou hast attained. But refuse profane and old wives'
 8 fables; and exercise thyself *rather* unto godliness. For

bodily exercise profiteth little ; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying, and worthy of all acceptation. For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe. These things command and teach.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things, give thyself wholly to them ; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine ; continue in them ; for in doing this thou shalt both save thyself and them that hear thee.

Rebuke not an elder, but entreat *him* as a father ; and the younger men, as brethren ; the elder women, as mothers ; the younger, as sisters, with all purity.

Honour widows that are widows indeed. But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents ; for that is acceptable before God. Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day ; but she that liveth in pleasure, is dead while she liveth. And these things give in charge, that they may be blameless. But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.—Let not a widow be taken into the number under threescore years old, the wife of one man, well reported of for good works ; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. But the younger widows

refuse ; for when they have begun to wax wanton
 12 against Christ, they will marry ; having damnation, be-
 13 cause they have cast off their first faith ; and withal
 they learn to be idle, wandering about from house to
 house ; and not only idle, but tattlers also, and busy
 11 bodies, speaking things which they ought not. I will
 therefore that the younger women marry, bear chil-
 dren, guide the house, give none occasion to the adver-
 15 sary to speak reproachfully. For some are already
 16 turned aside after Satan. If any man or woman that
 believeth have widows, let them relieve them, and let
 not the church be charged, that it may relieve them
 that are widows indeed.

17 Let the elders that rule well, be counted worthy of
 double honour ; especially they who labour in the word
 18 and doctrine. For the scripture saith ; Thou shalt not
 muzzle the ox that treadeth out the corn ; and ; The
 19 labourer is worthy of his reward.—Against an elder
 receive not an accusation, but before two or three wit-
 20 nesses. Them that sin rebuke before all, that others
 21 also may fear. I charge *thee* before God and the Lord,
 Jesus Christ and the elect angels, that thou observe
 these things without preferring one before another, do-
 22 ing nothing by partiality.—Lay hands suddenly on
 no man, neither be partaker of other men's sins.

23 Keep thyself pure. Drink no longer water, but use
 a little wine for thy stomach's sake, and thine often in-
 firmities.

24 Some men's sins are open beforehand, going before
 25 to judgment ; and some *men* they follow after. Like-
 wise also the good works of *some* are manifest before-
 hand ; and they that are otherwise cannot be hid.

6 Let as many servants as are under the yoke count
 their own masters worthy of all honour, that the name
 2 of God and *his* doctrine be not blasphemed. And they
 that have believing masters, let them not despise *them*,
 because they are brethren ; but rather do *them* service,
 because the partakers of the benefit are faithful and be-
 loved. These things teach and exhort.

If any man teach otherwise, and consent not to
 wholesome words, *even* the words of our Lord Jesus
 Christ, and to the doctrine which is according to godli-
 ness; he is proud, knowing nothing, but doting about
 questions and strifes of words, whereof cometh envy,
 strife, railings, evil surmisings, perverse disputings of
 men of corrupt minds, and destitute of the truth, sup-
 posing that gain is godliness. From such withdraw thy-
 self.—But godliness with contentment is great gain.
 For we brought nothing into *this* world; and *it is* cer-
 tain we can carry nothing out. And having food and
 raiment, let us be therewith content. But they that
 will be rich, fall into temptation, and a snare, and *into*
 many foolish and hurtful lusts, which drown men in de-
 struction and perdition. For the love of money is the
 root of all evil; which while some coveted after, they
 have erred from the faith and pierced themselves
 through with many sorrows.—But thou, O man of
 God, flee these things; and follow after righteousness,
 godliness, faith, love, patience, meekness; fight the good
 fight of faith, lay hold on eternal life, whereunto thou
 art called, and hast professed a good profession before
 many witnesses. I give thee charge in the sight of
 God, who quickeneth all things, and *before* Christ Je-
 sus, who before Pontius Pilate witnessed a good con-
 fession, that thou keep *this* commandment without spot,
 unrebukable, until the appearing of our Lord Jesus
 Christ, which in his times he shall shew, *who is* the
 blessed and only Potentate, the King of kings, and
 Lord of lords; who only hath immortality, dwelling in
 the light which no man can approach unto, whom no
 man hath seen, nor can see; to whom *be* honour and
 power everlasting; amen.

Charge them that are rich in this world, that they be
 not high-minded, nor trust in uncertain riches, but in
 the living God, who giveth us richly all things to enjoy;
 that they do good, that they be rich in good works,
 ready to distribute, willing to communicate, laying up

in store for themselves a good foundation against the time to come, that they may lay hold on the true life.

20 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called; which some professing, have erred concerning the faith. Grace *be* with thee.

THE

SECOND EPISTLE OF PAUL

TO

TIMOTHY.

PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, to Timothy, *my* dearly beloved son; grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day, greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded, that in thee also.

6 Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands; for God hath not given us the spirit of

fear, but of power, and of love, and of a sound mind.
 —Be not thou therefore ashamed of the testimony 8
 of our Lord, nor of me his prisoner; but be thou par-
 taker of the afflictions of the gospel according to the 9
 power of God, who hath saved us, and called *us* with an
 holy calling, not according to our works, but according
 to his own purpose and grace which was given us in 10
 Christ Jesus before the world began, but is now made
 manifest by the appearing of our Saviour Jesus Christ,
 who hath abolished death, and hath brought life and 11
 immortality to light through the gospel, whereunto I am
 appointed a preacher, and an apostle, and a teacher of 12
 the Gentiles; for the which cause I also suffer these
 things, nevertheless I am not ashamed; for I know
 whom I have believed, and am persuaded that he is
 able to keep that which I have committed unto him
 against that day.—Hold fast the form of sound 13
 words, which thou hast heard of me, in faith and love
 which is in Christ Jesus; that good thing which was 14
 committed unto thee keep by the Holy Ghost which
 dwelleth in us.

This thou knowest, that all they which are in Asia 15
 be turned away from me, of whom are Phygellus and
 Hermogenes. The Lord give mercy unto the house 16
 of Onesiphorus; for he oft refreshed me, and was not
 ashamed of my chain, but, when he was in Rome, he 17
 sought me out very diligently, and found *me*; (the Lord 18
 grant unto him that he may find mercy of the Lord in
 that day;) and in how many things he ministered unto
 me at Ephesus, thou knowest very well.

Thou therefore, my son, be strong in the grace that 2
 is in Christ Jesus; and the things that thou hast heard 2
 of me among many witnesses, the same commit thou to
 faithful men, who shall be able to teach others also.
 Thou therefore endure hardness, as a good soldier of 3
 Jesus Christ.—No man that warreth entangleth him- 4
 self with the affairs of *this* life, that he may please him
 who hath chosen him to be a soldier. And if a man 5
 also strive for masteries, *yet* is he not crowned, except

6 he strive lawfully. The husbandman that laboureth
7 must be first partaker of the fruits. Consider what I
say ; and the Lord give thee understanding in all things.
8 —Remember that Jesus Christ, of the seed of Da-
vid, was raised from the dead, according to my gospel ;
9 wherein I suffer trouble, as an evil doer, *even* unto
10 bonds ; but the word of God is not bound. Therefore
I endure all things for the elect's sake, that they may
also obtain the salvation which is in Christ Jesus, with
11 eternal glory. *It is* a faithful saying ; for if we be dead
12 with *him*, we shall also live with *him* ; if we suffer, we
shall also reign with *him* ; if we deny *him*, he also will
13 deny us ; if we believe not, *yet* he abideth faithful ; he
14 cannot deny himself.—Of these things put *them* in
remembrance, charging *them* before the Lord that they
15 strive not about words, to no profit, *but* to the subvert-
ing of the hearers. Study to shew thyself approved
unto God, a workman that needeth not be ashamed,
16 rightly dividing the word of truth. But shun profane
and vain babblings ; for they will increase unto more
17 ungodliness, and their word will eat as doth a canker ;
18 of whom is Hymeneus and Philetus, who concerning
the truth have erred, saying that the resurrection is past
19 already, and overthrow the faith of some.—Never-
theless the foundation of God standeth sure, having this
seal ; The Lord knoweth them that are his ; and ; Let
every one that nameth the name of the Lord depart
20 from iniquity. But in a great house there are not only
vessels of gold and of silver, but also of wood and of
earth ; and some to honour, and some to dishonour.
21 If a man therefore purge himself from these, he shall
be a vessel unto honour, sanctified, and meet for the
master's use, *and* prepared unto every good work.—
22 Flee also youthful lusts ; but follow righteousness, faith,
charity, peace, with them that call on the Lord out of
23 a pure heart. But foolish and unlearned questions
24 avoid, knowing that they do gender strifes ; and the
servant of the Lord must not strive, but be gentle unto
25 all *men*, apt to teach, patient, in meekness instructing

those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth, and *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will. 26

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof. From such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth, men of corrupt minds, reprobate concerning the faith. But they shall proceed no further; for their folly shall be manifest unto all *men*, as theirs also was.—But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured, but out of *them* all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution.—But evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*, and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.—I charge *thee* before 4

God, and Jesus Christ, who shall judge the quick and
 2 the dead, and by his appearing and his kingdom; preach
 the word, be instant in season, out of season, reprove,
 rebuke, exhort with all long-suffering and doctrine.
 3 For the time will come, when they will not endure
 sound doctrine, but after their own lusts shall they heap
 4 to themselves teachers, having itching ears; and they
 shall turn away *their* ears from the truth, and shall be
 5 turned unto fables. But watch thou in all things, en-
 dure afflictions, do the work of an evangelist, make full
 proof of thy ministry.

6 For I am now ready to be offered, and the time of
 7 my departure is at hand; I have fought a good fight, I
 8 have finished *my* course, I have kept the faith; hence-
 forth there is laid up for me a crown of righteousness,
 which the Lord, the righteous Judge, shall give me at
 that day, and not to me only, but unto all them also
 that love his appearing.

9 10 Do thy diligence to come shortly unto me. For De-
 mas hath forsaken me, having loved this present world,
 and is departed unto Thessalonica; Crescens to Gala-
 11 tia, Titus unto Dalmatia; only Luke is with me. Take
 Mark, and bring him with thee; for he is profitable to
 12 me for the ministry. And Tychicus have I sent to
 13 Ephesus. The cloak that I left at Troas with Carpus,
 when thou comest, bring *with thee*, and the books, *but*
 14 especially the parchments.—Alexander the copper-
 smith did me much evil; the Lord reward him accord-
 15 ing to his works; of whom be thou ware also, for he
 16 hath greatly withstood our words.—At my first an-
 swer no man stood with me, but all *men* forsook me; (*I*
 17 *pray God* that it may not be laid to their charge;) not-
 withstanding, the Lord stood with me, and strengthened
 me, that by me the preaching might be fully known,
 and *that* all the Gentiles might hear; and I was deliv-
 18 ered out of the mouth of the lion; and the Lord shall
 deliver me from every evil work, and will preserve *me*
 unto his heavenly kingdom; to whom *be* glory for ever
 and ever; amen.

Salute Prisca and Aquila, and the household of Onesiphorus. Erastus abode at Corinth; but Trophimus have I left at Miletum sick. Do thy diligence to come before winter.—Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. The Lord Jesus Christ be with thy spirit. Grace be with you.

EPISTLE OF PAUL

TO

TITUS.

PAUL, a servant of God, and an apostle of Jesus Christ, (according to the faith of God's elect, and the acknowledging of the truth which is after godliness, in hope of eternal life, which God, that cannot lie, promised before the world began, but hath in due times manifested his word, through preaching which is committed unto me according to the commandment of God our Saviour,) to Titus, *mine* own son after the common faith; grace, mercy, and peace, from God the Father, and the Lord Jesus Christ our Saviour.

For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee; if any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. For a bishop must be blameless, as the steward of God; not self-

willed, not soon angry, not given to wine, no striker,
 8 not given to filthy lucre, but a lover of hospitality, a
 9 lover of good men, sober, just, holy, temperate, hold-
 ing fast the faithful word as he hath been taught, that
 he may be able by sound doctrine both to exhort, and
 10 to convince the gainsayers.—For there are many
 unruly and vain talkers and deceivers, especially they
 11 of the circumcision, whose mouths must be stopped ;
 who subvert whole houses, teaching things which they
 12 ought not, for filthy lucre's sake. One of themselves,
 even a prophet of their own, said ; The Cretians *are*
 13 always liars, evil beasts, slow bellies. This witness is
 true ; wherefore rebuke them sharply, that they may
 14 be sound in the faith, not giving heed to Jewish fables,
 and commandments of men that turn from the truth.
 15 Unto the pure all things are pure ; but unto them that
 are defiled and unbelieving is nothing pure, but even
 16 their mind and conscience is defiled. They profess
 that they know God, but in works they deny *him*, being
 abominable and disobedient, and unto every good work
 reprobate.

2 But speak thou the things which become sound doc-
 2 trine ; that the aged men be sober, grave, temperate,
 3 sound in faith, in charity, in patience ; the aged women
 likewise, that *they be* in behaviour as becometh holi-
 ness, not false accusers, not given to much wine, teach-
 4 ers of good things, that they may teach the young wo-
 men to be sober, to love their husbands, to love their
 5 children, *to be* discreet, chaste, keepers at home, good,
 obedient to their own husbands, that the word of God
 6 be not blasphemed.—Young men likewise exhort to
 7 be sober-minded ; in all things shewing thyself a pat-
 tern of good works, in doctrine *shewing* uncorruptness,
 8 gravity, sound speech that cannot be condemned ; that
 he that is of the contrary part may be ashamed, having
 9 no evil thing to say of us.—*Exhort* servants to be
 obedient unto their own masters, *and* to please *them*
 10 well in all *things*, not answering again, not purloining,
 but shewing all good fidelity ; that *they* may adorn the

doctrine of God our Saviour in all things.—For the 11
 grace of God that bringeth salvation hath appeared to 12
 all men, teaching us, that denying ungodliness, and 13
 worldly lusts, we should live soberly, righteously and 14
 godly, in this present world ; looking for that blessed 15
 hope, and the glorious appearing of the great God and
 our Saviour Jesus Christ ; who gave himself for us, 14
 that he might redeem us from all iniquity, and purify
 unto himself a peculiar people, zealous of good works.
 These things speak and exhort, and rebuke with all 15
 authority ; let no man despise thee.

Put them in mind to be subject to principalities and 3
 powers, to obey magistrates, to be ready to every good 2
 work, to speak evil of no man, to be no brawlers, *but* 2
 gentle, shewing all meekness unto all men.—For we 3
 ourselves also were sometimes foolish, disobedient, de- 3
 ceived, serving divers lusts and pleasures, living in mal-
 ice and envy, hateful, *and* hating one another. But 4
 after that the kindness and love of God our Saviour to- 4
 ward man appeared, not by works of righteousness 5
 which we have done, but according to his mercy he 5
 saved us, by the washing of regeneration, and renew- 6
 ing of the Holy Ghost, which he shed on us abundant- 6
 ly, through Jesus Christ our Saviour, that being justifi- 7
 ed by his grace, we should be made heirs according to 7
 the hope of eternal life. *This is* a faithful saying ; and 8
 these things I will that thou affirm constantly, that they 8
 which have believed in God might be careful to main-
 tain good works.—These things are good and profit- 9
 able unto men ; but avoid foolish questions, and gene- 9
 alogies, and contentions, and strivings about the law ;
 for they are unprofitable and vain. A man that is a 10
 heretic after the first and second admonition reject ;
 knowing that he that is such is subverted, and sinneth, 11
 being condemned of himself.

When I shall send Artemas unto thee, or Tychicus, 12
 be diligent to come unto me to Nicopolis ; for I have 13
 determined there to winter. Bring Zenas the lawyer 13
 and Apollos on their journey diligently, that nothing be

1

TO PHILEMON.

14 wanting unto them. And let ours also learn to main-
tain good works for necessary uses, that they be not
15 unfruitful.—All that are with me salute thee; greet
them that love us in the faith. Grace be with you all.

THE

EPISTLE OF PAUL

TO

PHILEMON.

PAUL, a prisoner of Jesus Christ, and Timothy *our*
brother, unto Philemon our dearly beloved and fellow-
2 labourer, and to *our* beloved Apphia, and Archippus
our fellow-soldier, and to the church in thy house;
3 grace to you, and peace, from God our Father, and
the Lord Jesus Christ.

4 I always thank my God, making mention of thee in
5 my prayers, hearing of thy love and faith, which thou
6 hast toward the Lord Jesus and toward all saints; that
the communication of thy faith may become effectual,
by the acknowledging of every good thing which is in
7 us, in Christ Jesus. For we have great joy and consola-
tion in thy love, because the bowels of the saints are
refreshed by thee, brother.

8 Wherefore, though I might be much bold in Christ
9 to enjoin thee that which is convenient, yet for love's
sake I rather beseech *thee*; being such an one as Paul
10 the aged, and now also a prisoner of Jesus Christ; I
beseech thee for my son Onesimus, whom I have be-

gotten in my bonds, which in time past was to thee un- 11
profitable, but now profitable to thee and to me, whom 12
I have sent again ; thou therefore receive him, that is,
mine own bowels. Whom I would have retained with 13
me, that in thy stead he might have ministered unto me
in the bonds of the gospel ; but without thy mind would 14
I do nothing, that thy benefit should not be as it were
of necessity, but willingly. For perhaps he therefore 15
departed for a season, that thou shouldest receive him
for ever ; not now as a servant, but above a servant, a 16
brother beloved, especially to me, but how much more
unto thee, both in the flesh, and in the Lord. If thou 17
count me therefore a partner, receive him as myself.
If he hath wronged thee, or oweth *thee* ought, put that 18
on mine account. I Paul have written *it* with mine 19
own hand, I will repay *it* ; albeit I do not say to thee:
how thou owest unto me even thine own self besides.
Yea, brother, let me have joy of thee in the Lord ; re- 20
fresh my bowels in Christ. Having confidence in thy 21
obedience I wrote unto thee, knowing that thou wilt
also do more than I say.

But withal prepare me also a lodging ; for I trust that 22
through your prayers I shall be given unto you. Epa- 23
phras saluteth thee, my fellow-prisoner in Christ Jesus,
and Marcus, Aristarchus, Demas, Lucas, my fellow- 24
labourers. The grace of our Lord Jesus Christ *be* 25
with your spirit.

THE
EPISTLE
TO THE
HEBREWS.

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, (by whom also he made the worlds,) who (being the brightness of *his* glory and the express image of his person, and upholding all things by the word of his power,) when he had by himself purged our sins, sat down on the right hand of the Majesty on high;—being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

For unto which of the angels said he at any time; Thou art my Son, this day have I begotten thee? and again; I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith; And let all the angels of God worship him. And of the angels he saith; Who maketh his angels spirits, and his ministers a flame of fire; but unto the Son *he saith*; God is thy throne for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows. And; Thou, Lord, in the beginning, hast laid the foundation of the earth, and the heavens are the

works of thy hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail. But to which of the angels said he at any time; Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation? which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*, God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will.—For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying; What is man, that thou art mindful of him; or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour; thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him; but now we see not yet all things put under him. But we see Jesus who was made a little lower than the angels, for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom *are* all things, and by whom *are* all things, to make the Captain of their salvation, in bringing many sons unto glory, perfect through sufferings. For both he that sanctifieth, and they who are sanctified *are* all of one; for which cause he is not ashamed to call them brethren, saying; I will declare thy name unto my brethren,

in the midst of the church will I sing praise unto thee.
 13 And again; I will put my trust in him; and again;
 Behold, I, and the children which God hath given me.
 14 Forasmuch then as the children are partakers of flesh
 and blood, he also himself likewise took part of the
 same, that through death he might destroy him that had
 15 the power of death, that is, the devil, and deliver them,
 who, through fear of death, were all their life-time sub-
 16 ject to bondage. For verily he took not on him *the*
nature of angels, but he took on him the seed of Abra-
 17 ham. Wherefore in all things it behooved him to be
 made like unto *his* brethren, that he might be a merci-
 ful and faithful High Priest in things *pertaining* to God,
 18 to make reconciliation for the sins of the people. For
 in that he himself hath suffered, being tempted, he is
 able to succour them that are tempted.

3 Wherefore, holy brethren, partakers of the heavenly
 calling, consider the Apostle and High Priest of our
 2 profession, Jesus; who was faithful to him that appoint-
 ed him, as also Moses *was faithful* in all his house.
 3 For this *man* was counted worthy of more glory than
 Moses, inasmuch as he who hath builded the house,
 4 hath more honour than the house. (For every house
 is builded by some *man*; but he that built all things *is*
 5 God.) And Moses verily *was faithful* in all his house,
 as a servant, for a testimony of those things which were
 6 to be spoken after; but Christ as a Son over his house;
 whose house are we, if we hold fast the confidence and
 the rejoicing of the hope firm unto the end.

7 Wherefore, as the Holy Ghost saith; To-day, if ye
 8 will hear his voice, harden not your hearts, as in the
 provocation, in the day of temptation in the wilderness,
 9 when your fathers tempted me, proved me, and saw
 10 my works, forty years; wherefore I was grieved with
 that generation, and said; They do always err in *their*
 11 heart; and they have not known my ways; so I swear
 12 in my wrath; They shall not enter into my rest; take
 heed, brethren, lest there be in any of you an evil heart
 13 of unbelief, in departing from the living God; but ex-

hort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end. While it is said; To-day, if ye will hear his voice; harden not your hearts, as in the provocation. For who, when they had heard, provoked? did not all that came out of Egypt by Moses? And with whom was he grieved forty years? *was it* not with them that had sinned? whose carcasses fell in the wilderness. And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief.—Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard *it*. For we which have believed do enter into rest, as he said; As I have sworn in my wrath; If they shall enter into my rest; although the works were finished from the foundation of the world. For he spake in a certain place of the seventh *day* on this wise; And God did rest the seventh day from all his works; and in this *place* again; If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief; again he limiteth a certain day, saying in David; To-day, after so long a time; (as it is said;) To-day, if ye will hear his voice, harden not your hearts. For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.—Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God *is* quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder

of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart; neither is there any creature that is not manifest in his sight, but all things *are* naked and opened unto the eyes of him with whom we have to do.

Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. For we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as *we are*, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. For every high priest taken from among men, is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins; who can have compassion on the ignorant, and on them that are out of the way, for that he himself also is compassed with infirmity; and by reason hereof he ought, as for the people, so also for himself, to offer for sins.—And no man taketh this honour unto himself, but *he that is* called of God, as was Aaron. So also Christ glorified not himself to be made an high priest, but he that said unto him; Thou art my Son, to-day have I begotten thee; as he saith also in another *place*; Thou *art* a priest for ever, after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared, (though he were a Son,) learned obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him, called of God an high priest after the order of Melchisedec.

Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need

of milk, and not of strong meat. For every one that
useth milk, is unskilful in the word of righteousness ;
for he is a babe ; but strong meat belongeth to them
that are of full age, *even* those who by reason of use
have their senses exercised to discern both good and
evil.—Therefore leaving the principles of the doc-
trine of Christ, let us go on unto perfection ; not laying
again the foundation of repentance from dead works,
and of faith toward God, of the doctrine of baptisms,
and of laying on of hands, and of resurrection of the
dead, and of eternal judgment. And this will we do,
if God permit.—For *it is* impossible for those who
were once enlightened, and have tasted of the heaven-
ly gift, and were made partakers of the Holy Ghost,
and have tasted the good word of God, and the powers
of the world to come, if they shall fall away, to renew
them again unto repentance, seeing they crucify to
themselves the Son of God afresh, and put *him* to an
open shame. For the earth which drinketh in the rain
that cometh oft upon it, and bringeth forth herbs meet
for them by whom it is dressed, receiveth blessing from
God ; but that which beareth thorns and briers is re-
jected, and is nigh unto cursing ; whose end is to be
burned.—But, beloved, we are persuaded better
things of you, and things that accompany salvation,
though we thus speak. For God is not unrighteous to
forget your work and love, which ye have shewed to-
ward his name, in that ye have ministered to the saints,
and do minister. And we desire that every one of you
do shew the same diligence to the full assurance of
hope unto the end ; that ye be not slothful, but follow-
ers of them who through faith and patience inherit the
promises. For when God made promise to Abraham,
because he could swear by no greater, he sware by
himself, saying ; Surely blessing I will bless thee, and
multiplying I will multiply thee. And so, after he had
patiently endured, he obtained the promise. For men
verily swear by the greater, and an oath for confirma-
tion is to them an end of all strife. Wherein God,

willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath, that by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail, whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.

7 For this Melchisedec, king of Salem, priest of the most high God, (who met Abraham returning from the slaughter of the kings, and blessed him, to whom also Abraham gave a tenth part of all,) first being by interpretation King of righteousness, and after that also King of Salem, (which is, King of peace,) without father, without mother, without descent, having neither beginning of days, nor end of life, but made like unto the Son of God, abideth a priest continually. Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham; but he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham; for he was yet in the loins of his father when Melchisedec met him.—If therefore perfection were by the Levitical priesthood; (for under it the people received the law;) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change

also of the law. For he of whom these things are 13
 spoken pertaineth to another tribe, of which no man 14
 gave attendance at the altar; for *it is* evident that our 14
 Lord sprang out of Juda, of which tribe Moses spake 15
 nothing concerning priesthood.—And it is yet far 15
 more evident, for that after the similitude of Melchise- 16
 dec there ariseth another priest, who is made, not after 16
 the law of a carnal commandment, but after the power 17
 of an endless life. For he testifieth; Thou *art* a 17
 priest for ever after the order of Melchisedec.—For 18
 there is verily a disannulling of the commandment go- 18
 ing before, for the weakness and unprofitableness there- 19
 of; (for the law made nothing perfect;) but the bring- 19
 ing in of a better hope, by the which we draw nigh 20
 unto God. And inasmuch as not without an oath *he* 20
was made priest; (for those priests were made without 21
 an oath; but this with an oath, by him that said unto 21
 him; The Lord sware, and will not repent; Thou *art* 22
 a priest for ever after the order of Melchisedec;) by 22
 so much was Jesus made a surety of a better testa- 23
 ment.—And they truly were many priests, because 23
 they were not suffered to continue by reason of death; 24
 but this *man*, because he continueth ever, hath an un- 24
 changeable priesthood; wherefore he is able also to 25
 save them to the uttermost that come unto God by him, 25
 seeing he ever liveth to make intercession for them.
 —For such an high priest became us, *who is* holy, 26
 harmless, undefiled, separate from sinners, and made 27
 higher than the heavens; who needeth not daily, as 27
 those high priests, to offer up sacrifice first for his own 28
 sins, and then for the people's; for this he did once, 28
 when he offered up himself. For the law maketh men 28
 high priests, which have infirmity; but the word of the 29
 oath, which was since the law, *maketh* the Son, who is 29
 consecrated for evermore.

Now of the things which we have spoken *this is* the 8
 sum; we have such an high priest, who is set on the 8
 right hand of the throne of the Majesty in the heavens, 9
 a minister of the sanctuary, and of the true tabernacle, 9

3 which the Lord pitched, and not man. For every high
 priest is ordained to offer gifts and sacrifices; where-
 fore *it is* of necessity that this man have somewhat also
 4 to offer. For if he were on earth, he should not be a
 priest, seeing that there are priests that offer gifts ac-
 5 cording to the law; (who serve unto the example and
 shadow of heavenly things, as Moses was admonished
 of God when he was about to make the tabernacle; for,
 See, saith he, *that* thou make all things according
 6 to the pattern shewed to thee in the mount;) but now
 hath he obtained a more excellent ministry, by how
 much also he is the mediator of a better covenant,
 7 which was established upon better promises.—For if
 that first *covenant* had been faultless, then should no
 8 place have been sought for the second. For finding
 fault with them, he saith; Behold, the days come, saith
 the Lord, when I will make a new covenant with the
 9 house of Israel and with the house of Judah; not ac-
 cording to the covenant that I made with their fathers,
 in the day when I took them by the hand, to lead them
 out of the land of Egypt; because they continued not
 in my covenant, and I regarded them not, saith the
 10 Lord. For this *is* the covenant that I will make with
 the house of Israel after those days, saith the Lord, I
 will put my laws into their mind, and write them in
 their hearts; and I will be to them a God, and they
 11 shall be to me a people. And they shall not teach
 every man his *fellow-citizen*, and every man his brother,
 saying; Know the Lord; for all shall know me,
 12 from the least to the greatest. For I will be merciful
 to their unrighteousness, and their sins and their iniqui-
 13 ties will I remember no more. In that he saith, a new
covenant, he hath made the first old; now that which
 decayeth and waxeth old, *is* ready to vanish away.
 9 Then verily the first *covenant* had also ordinances of
 2 divine service, and a worldly sanctuary. For there
 was a tabernacle made; the first, wherein *was* the can-
 dlestick, and the table, and the shew-bread, which is
 3 called the sanctuary; and after the second *vail*, the

tabernacle, which is called the Holiest of all, which had 4
 the golden censer, and the ark of the covenant overlaid
 round about with gold, wherein *was* the golden pot that
 had manna, and Aaron's rod that budded, and the ta-
 bles of the covenant; and over it the cherubims of 5
 glory, shadowing the mercy-seat; of which we cannot
 now speak particularly. Now when these things were 6
 thus ordained, the priests went always into the first
 tabernacle, accomplishing the service of God; but into 7
 the second *went* the high priest alone once every year,
 not without blood, which he offered for himself, and 8
for the errors of the people; the Holy Ghost this sig-
 nifying, that the way into the holiest of all was not yet
 made manifest, while as the first tabernacle was yet 9
 standing; which *was* a figure for the time then present,
 in which were offered both gifts and sacrifices, that 10
 could not make him that did the service perfect as
 pertaining to the conscience, *which stood* only in meats 11
 and drinks, and divers washings, carnal ordinances, im-
 posed *on them* until the time of reformation.—But 12
 Christ being come, a high priest of good things to
 come, by a greater and more perfect tabernacle, not
 made with hands, (that is to say, not of this building,) 13
 neither by the blood of goats and calves, but by his
 own blood, he entered in once into the holy place, hav-
 ing obtained eternal redemption *for us*. For if the 14
 blood of bulls and of goats, and the ashes of an heifer
 sprinkling the unclean, sanctifieth to the purifying of
 the flesh; how much more shall the blood of Christ, 15
 who through the eternal Spirit offered himself without
 spot to God, purge your conscience from dead works
 to serve the living God.—And for this cause he is 16
 the mediator of the new testament, that by means of
 death, for the redemption of the transgressions *that were*
 under the first testament, they which are called might
 receive the promise of eternal inheritance. For where 17
 a testament *is*, there must also of necessity be the
 death of the testator; for a testament *is* of force after
 men are dead, otherwise it is of no strength at all while

18 the testator liveth. Whereupon neither the first *testa-*
 19 *ment* was dedicated without blood. For when Moses
 had spoken every precept to all the people according
 to the law, he took the blood of calves and of goats,
 with water, and scarlet wool, and hyssop, and sprinkled
 20 both the book and all the people, saying; This is the
 blood of the testament which God hath enjoined unto
 21 you; moreover, he sprinkled likewise with blood both
 the tabernacle, and all the vessels of the ministry.
 22 And almost all things are by the law purged with blood,
 23 and without shedding of blood is no remission. *It was*
 therefore necessary that the patterns of things in the
 heavens should be purified with these; but the heaven-
 ly things themselves with better sacrifices than these.
 24 For Christ is not entered into the holy places made
 with hands, *which are* the figures of the true, but into
 heaven itself, now to appear in the presence of God
 25 for us.—Nor yet, that he should offer himself often,
 as the high priest entereth into the holy place every
 26 year with blood of others; (for then must he often
 have suffered since the foundation of the world;) but
 now once in the end of the world, to put away sin,
 27 hath he appeared for the sacrifice of himself. And as
 it is appointed unto men once to die, but after this the
 28 judgment; so also Christ was once offered to bear the
 sins of many, and unto them that look for him unto sal-
 vation shall he appear the second time without sin.—
 10 For the law having a shadow of good things to come,
and not the very image of the things, can never with
 those sacrifices which they offered year by year con-
 2 continually, make the comers thereunto perfect. For then
 would they not have ceased to be offered, because that
 the worshippers, once purged, should have had no more
 3 conscience of sins? But in those *sacrifices there is* a
 4 remembrance again *made* of sins every year. For it
 is not possible that the blood of bulls and of goats
 5 should take away sins. Wherefore, when he cometh
 into the world, he saith; Sacrifice and offering thou
 6 wouldest not, but a body hast thou prepared me; in

burnt-offerings and *sacrifices* for sin thou hast had no pleasure. Then said I; Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said; Sacrifice and offering and burnt-offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; (which are offered by the law;) then said he; Lo, I come to do thy will. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins; but this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. *Whereof* the Holy Ghost also is a witness to us. For after that he had said before; This is the covenant that I will make with them after those days; the Lord saith; I will put my laws into their hearts, and in their minds will I write them, and their sins and iniquities will I remember no more. Now, where remission of these is, *there is* no more offering for sin.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, (that is to say, his flesh,) and *having* an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience; and having our bodies washed with pure water, let us hold fast the profession of *our* faith without wavering; (for he is faithful that promised;) and let us consider one another, to provoke unto love and to good works, not forsaking the assembling of ourselves together, as the manner of some is, but exhorting *one another*; and so much the more, as ye see the day approaching.—For if we sin wilfully after that we have received the knowledge of the truth,

27 there remaineth no more sacrifice for sins; but a cer-
 28 tain fearful looking for of judgment, and fiery indigna-
 29 tion, which shall devour the adversaries. He that de-
 spised Moses' law died without mercy under two or
 three witnesses; of how much sorer punishment, sup-
 pose ye, shall he be thought worthy, who hath trodden
 under foot the Son of God, and hath counted the blood
 of the covenant, wherewith he was sanctified, an un-
 holy thing, and hath done despite unto the Spirit of
 30 grace? For we know him that hath said; Vengeance
belongeth unto me, I will recompense, saith the Lord;
 31 and again; The Lord shall judge his people. *It is* a
 fearful thing to fall into the hands of the living God.
 32 —But call to remembrance the former days, in
 which, after ye were illuminated, ye endured a great
 33 fight of afflictions; partly, while ye were made a ga-
 zing-stock both by reproaches and afflictions; and
 partly, while ye became companions of them that were
 34 so used. For ye had compassion of those who were
 in bonds, and took joyfully the spoiling of your goods,
 knowing that ye have for yourselves in heaven a better
 35 and an enduring substance. Cast not away therefore
 your confidence, which hath great recompense of re-
 36 ward. For ye have need of patience; that, after ye
 have done the will of God, ye might receive the prom-
 37 ise. For yet a little while, and he that shall come will
 38 come, and will not tarry.—Now the just shall live by
 faith; but if *any man* draw back, my soul shall have
 39 no pleasure in him. But we are not of them who draw
 back, unto perdition; but of them that believe, to the
 saving of the soul.

11 Now faith is the substance of things hoped for, the
 2 evidence of things not seen. For by it the elders ob-
 3 tained a good report.—Through faith we understand
 that the worlds were framed by the word of God, so
 that things which are seen were not made of things
 4 which do appear.—By faith Abel offered unto God
 a more excellent sacrifice than Cain, by which he
 obtained witness that he was righteous, God testifying

of his gifts ; and by it he being dead yet speaketh.
 By faith Enoch was translated, that he should not see 5
 death ; and was not found, because God had translated
 him ; for before his translation he had this testimony,
 that he pleased God. But without faith *it is* impossible 6
 to please *him* ; for he that cometh to God, must believe
 that he is, and *that* he is a rewarder of them that dili- 7
 gently seek him. By faith Noah being warned of God
 of things not seen as yet, moved with fear prepared an 7
 ark to the saving of his house ; by the which he con-
 demned the world, and became heir of the righteous- 8
 ness which is by faith. By faith Abraham, when he was
 called to go out into a place which he should after re- 9
 ceive for an inheritance, obeyed, and he went out, not
 knowing whither he went. By faith he sojourned in 9
 the land of promise, as *in* a strange country, dwelling
 in tabernacles, with Isaac and Jacob, the heirs with him 10
 of the same promise ; for he looked for a city which
 hath foundations, whose builder and maker *is* God. 10
 Through faith also Sara herself received strength to 11
 conceive seed, even when she was past age, because
 she judged him faithful who had promised. Therefore 12
 sprang there even of one, and him as good as dead, *so*
many as the stars of the sky in multitude, and as the 13
 sand which is by the sea-shore innumerable. These
 all died in faith, not having received the promises, but 13
 having seen and embraced them afar off, and confessed
 that they were strangers and pilgrims on the earth.
 For they that say such things declare plainly, that they 14
 seek a country. And truly, if they had been mindful 15
 of that *country* from whence they came out, they
 might have had opportunity to have returned ; but now 16
 they desire a better *country*, that is, an heavenly.
 Wherefore God is not ashamed to be called their 17
 God ; for he hath prepared for them a city. By faith 17
 Abraham, when he was tried, offered up Isaac, and he
 that had received the promises offered up his only-be- 18
 gotten *son*, of whom it was said ; That in Isaac shall 18
 thy seed be called ; accounting that God *was* able to 19

raise *him* up, even from the dead ; from whence also
20 he received him in a figure. By faith Isaac blessed
21 Jacob and Esau concerning things to come. 'By faith
Jacob, when he was a dying, blessed both the sons of
Joseph ; and worshipped, *leaning* upon the top of his
22 staff. By faith Joseph, when he died, made mention
of the departing of the children of Israel, and gave
23 commandment concerning his bones.—By faith Mo-
ses, when he was born, was hid three months of his
parents, because they saw *he was* a proper child ; and
24 they were not afraid of the king's commandment. By
faith Moses, when he was come to years, refused to be
25 called the son of Pharaoh's daughter, choosing rather
to suffer affliction with the people of God, than to en-
26 joy the pleasures of sin for a season ; esteeming the
reproach of Christ greater riches than the treasures of
Egypt ; for he had respect unto the recompense of the
27 reward. By faith he forsook Egypt, not fearing the
wrath of the king ; for he endured, as seeing him who
28 is invisible. Through faith he kept the passover, and
the sprinkling of blood, lest he that destroyed the first-
29 born should touch them. By faith they passed through
the Red sea as by dry *land* ; which the Egyptians as-
30 saying to do were drowned.—By faith the walls of
Jericho fell down, after they were compassed about
31 seven days. By faith the harlot Rahab perished not
with them that believed not, when she had received the
32 spies with peace.—And what shall I more say ? For
the time would fail me to tell of Gedeon, and of Barak,
and of Samson, and of Jephthae, of David also and
33 Samuel, and of the prophets ; who through faith sub-
dued kingdoms, wrought righteousness, obtained prom-
34 ises, stopped the mouths of lions, quenched the violence
of fire, escaped the edge of the sword, out of weak-
ness were made strong, waxed valiant in fight, turned
35 to flight the armies of the aliens ; women received their
dead raised to life again ; and others were tortured, not
accepting deliverance, that they might obtain a better
36 resurrection ; and others had trial of *cruel* mockings

and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were 37
 tempted, were slain with the sword; they wandered
 about in sheep-skins, and goat-skins, being destitute,
 afflicted, tormented, (of whom the world was not 38
 worthy,) they wandered in deserts and *in* mountains,
 and *in* dens and caves of the earth.—And these all, 39
 having obtained a good report through faith, received
 not the promise, God having provided some better 40
thing for us, that they without us should not be made
 perfect.—Wherefore, seeing we are compassed 12
 about with so great a cloud of witnesses, let us also lay
 aside every weight, and the sin which doth so easily
 beset *us*, and let us run with patience the race that is
 set before us; looking unto Jesus, the author and fin- 9
 isher of *our* faith, who, for the joy that was set before
 him, endured the cross, despising the shame, and is set
 down at the right hand of the throne of God. For 3
 consider him that endured such contradiction of sin-
 ners against himself, lest ye be wearied, and faint in
 your minds.

Ye have not yet resisted unto blood, striving against 4
 sin; and ye have forgotten the exhortation, which 5
 speaketh unto you as unto children; My son, despise
 not thou the chastening of the Lord, nor faint when
 thou art rebuked of him; for whom the Lord loveth, 6
 he chasteneth; and scourgeth every son whom he re-
 ceiveth. If ye endure chastening, God dealeth with 7
 you as with sons; for what son is he, whom the father
 chasteneth not? But if ye be without chastisement, 8
 whereof all are partakers, then are ye bastards and not
 sons. Furthermore, we have had fathers of our flesh 9
 which corrected *us*, and we gave *them* reverence; shall
 we not much rather be in subjection unto the Father of
 spirits, and live? For they verily for a few days chas- 10
 tened *us* after their own pleasure; but he for *our* profit,
 that *we* might be partakers of his holiness. Now no 11
 chastening for the present seemeth to be joyous, but
 grievous; nevertheless, afterward it yieldeth the peace-

able fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and
 13 the feeble knees; and make straight paths for your
 14 feet, lest that which is lame be turned out of the way,
 15 but let it rather be healed. Follow peace with all *men*,
 16 and holiness, without which no man shall see the Lord;
 17 looking diligently, lest any man fail of the grace of
 18 God; lest any root of bitterness springing up trouble
 19 *you*, and thereby many be defiled; lest there *be* any
 20 fornicator, or profane person as Esau, who for one
 21 morsel of meat sold his birth-right. For ye know
 22 how that after-ward, when he would have inherited the
 23 blessing, he was rejected; for he found no place of re-
 24 pentance, though he sought it carefully with tears.—
 25 For ye are not come unto the mount that might be
 26 touched, and that burned with fire, nor unto blackness,
 27 and darkness, and tempest, and the sound of a trumpet,
 28 and the voice of words, which *voice* they that heard,
 29 entreated that the word should not be spoken to them
 30 any more; (for they could not endure that which was
 31 commanded; And if so much as a beast touch the
 32 mountain, it shall be stoned; and so terrible was the
 33 sight, *that* Moses said; I exceedingly fear and quake;)
 34 but ye are come unto mount Sion; and unto the city
 35 of the living God, the heavenly Jerusalem; and to an
 36 innumerable company, the general assembly of angels;
 37 and to the church of the first-born, which are written
 in heaven; and to God the Judge of all; and to the
 spirits of just men made perfect; and to Jesus the
 Mediator of the new covenant; and to the blood of
 sprinkling, that speaketh a better thing than *that of*
 Abel.—See that ye refuse not him that speaketh.
 For if they escaped not, who refused him that spake
 on earth; much more *shall not* we *escape*, if we turn
 away from him that *speaketh* from heaven; whose
 voice then shook the earth; but now he hath promised,
 saying; Yet once more I shake not the earth only, but
 also heaven. And this *word*, yet once more, signifieth

the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear. For our God is a consuming fire.

Let brotherly love continue. Be not forgetful to entertain strangers; for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.—Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge. Let your conversation be without covetousness; and be content with such things as ye have; for he hath said; I will never leave thee, nor forsake thee; so that we may boldly say; The Lord is my helper, and I will not fear; what shall man do unto me?—Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of *their* conversation. Jesus Christ the same yesterday, and to-day, and for ever. Be not carried aside with divers and strange doctrines; for it is a good thing that the heart be established with grace, not with meats, which have not profited them that have been occupied therein. We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also; that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach; for here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name. But to do good, and to communicate, forget not; for with such sacrifices God is well pleased. Obey them that have the rule over you, and sub-

mit yourselves; for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief; for that is unprofitable for you.

18 Pray for us; for we trust we have a good conscience,
19 in all things willing to live honestly; but I beseech *you* the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace, that brought again from the
dead our Lord Jesus, that great Shepherd of the sheep,
21 through the blood of the everlasting covenant, make
you perfect in every good work, to do his will; work-
ing in you that which is well-pleasing in his sight,
through Jesus Christ; to whom *be* glory for ever and
ever; amen.

22 And I beseech you, brethren, suffer the word of ex-
hortation; for I have written a letter unto you in few
23 words.—Know ye, that *our* brother Timothy is set
at liberty, with whom, if he come shortly, I will see
24 you. Salute all them that have the rule over you, and
25 all the saints. They of Italy salute you. Grace *be*
with you all; amen.

THE GENERAL EPISTLES.

THE

EPISTLE OF JAMES.

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

My brethren, count it all joy when ye fall into divers 2
temptations; knowing *this*, that the trying of your faith 3
worketh patience. But let patience have *her* perfect 4
work, that ye may be perfect and entire, wanting nothing. 5
—If any of you lack wisdom, let him ask of 6
God, that giveth to all *men* liberally, and upbraideth 7
not; and it shall be given him. But let him ask in 8
faith, nothing wavering; for he that wavereth is like a 9
wave of the sea driven with the wind and tossed. For 10
let not that man think, that he shall receive any thing 11
of the Lord. A double-minded man is unstable in all 12
his ways. —Let the brother of low degree rejoice in 13
that he is exalted; but the rich, in that he is made low; 14
because as the flower of the grass he shall pass away. 15
For the sun is *no sooner* risen with a burning heat, *but* 16
it withereth the grass, and the flower thereof falleth, 17
and the grace of the fashion of it perisheth; so also 18
shall the rich man fade away in his ways. Blessed is 19
the man that endureth temptation; for when he is tried, 20
he shall receive the crown of life, which the Lord hath 21
promised to them that love him. —Let no man say 22
when he is tempted; I am tempted of God; for God

cannot be tempted with evil, neither tempteth he any
 14 man. But every man is tempted, when he is drawn
 15 away of his own lust and enticed; then, when lust hath
 conceived, it bringeth forth sin; and sin, when it is fin-
 16 ished, bringeth forth death.—Do not err, my beloved
 17 brethren. Every good gift and every perfect gift
 cometh down from above, from the Father of lights,
 with whom is no variableness, neither shadow of turn-
 18 ing. Of his own will begat he us with the word of
 truth, that we should be a kind of first-fruits of his crea-
 19 tures.—Wherefore, my beloved brethren, let every
 man be swift to hear, slow to speak, slow to wrath.
 20 For the wrath of man worketh not the righteousness of
 21 God. Wherefore lay apart all filthiness, and superflu-
 ity of naughtiness, and receive with meekness the in-
 grafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only,
 23 deceiving your own selves. For if any be a hearer of
 the word, and not a doer, he is like unto a man be-
 24 holding his natural face in a glass; for he beholdeth
 himself, and goeth his way, and straightway forgetteth
 25 what manner of man he was. But whoso looketh into
 the perfect law of liberty, and continueth *therein*, he
 being not a forgetful hearer, but a doer of the work,
 26 this man shall be blessed in his deed. If any man
 seem to be religious, and bridleth not his tongue, but
 deceiveth his own heart, this man's religion is vain.
 27 Pure religion and undefiled before God and the Father
 is this, to visit the fatherless and widows in their afflic-
 tion, and to keep himself unspotted from the world.

2 My brethren, have not the faith of our Lord Jesus
 Christ, *the Lord* of glory, with respect of persons.
 2 For if there come unto your assembly a man with a
 gold ring, in goodly apparel, and there come in also a
 3 poor man in vile raiment, and ye have respect to him
 that weareth the gay clothing, and say; Sit thou here
 in a good place; and say to the poor; Stand thou
 4 there, or sit here under my footstool; are ye not then
 partial in yourselves, and are become judges of evil

thoughts? Hearken, my beloved brethren, hath not 5
 God chosen the poor of the world rich in faith, and
 heirs of the kingdom which he hath promised to them
 that love him? but ye have despised the poor. Do 6
 not rich men oppress you, and draw you before the
 judgment seats? Do not they blaspheme that worthy 7
 name by the which ye are called? If ye fulfil the
 royal law according to the scripture; Thou shalt love 8
 thy neighbour as thyself, ye do well; but if ye have
 respect to persons, ye commit sin, and are convinced 9
 of the law as transgressors. For whosoever shall keep 10
 the whole law, and yet offend in one *point*, he is guilty
 of all. For he that said; Do not commit adultery, 11
 said also; Do not kill; now, if thou commit no adul-
 tery, yet if thou kill, thou art become a transgressor of
 the law. So speak ye and so do, as they that shall be 12
 judged by the law of liberty. For he shall have judg- 13
 ment without mercy that hath shewed no mercy; *but*
 mercy rejoiceth against judgment.

What *doth it* profit, my brethren, though a man say 14
 he hath faith, and have not works? can faith save him?
 If a brother or sister be naked, and destitute of daily 15
 food, and one of you say unto them; Depart in peace, 16
 be ye warmed and filled; notwithstanding ye give them
 not those things which are needful to the body, what
doth it profit? Even so faith, if it hath not works, is 17
 dead, being alone. Yea, a man may say; Thou hast 18
 faith, and I have works; shew me thy faith without thy
 works, and I will shew thee my faith by my works.
 Thou believest that there is one God; thou doest well; 19
 the devils also believe, and tremble. But wilt thou 20
 know, O vain man, that faith without works is dead?
 Was not Abraham our father justified by works, when 21
 he had offered Isaac his son upon the altar? Seest 22
 thou how faith wrought with his works, and by works
 was faith made perfect? and the scripture was fulfilled, 23
 which saith; Abraham believed God, and it was im-
 puted unto him for righteousness; and he was called
 the friend of God. See ye how that by works a man 24

25 is justified, and not by faith only? Likewise also was
not Rahab the harlot justified by works, when she had
received the messengers, and had sent *them* out ano-
26 er way? For as the body without the spirit is dead, so
faith without works is dead also.

3 My brethren, be not many masters, knowing that we
2 shall receive the greater condemnation. For in many
things we offend all; if any man offend not in word,
the same is a perfect man, *and* able also to bridle the
3 whole body. Behold, we put bits in the horses'
mouths, that they may obey us, and we turn about
4 their whole body. Behold also the ships, which,
though *they be* so great, and *are* driven of fierce winds,
yet are they turned about with a very small helm,
5 whithersoever the governor listeth. Even so the
tongue is a little member, and boasteth great things.
6 Behold, how great a matter a little fire kindleth! And
the tongue is a fire, a world of iniquity; so is the
tongue among our members, that it defileth the whole
body, and setteth on fire the course of nature, and *it*
7 is set on fire of hell. For every kind of beasts and of
birds, and of serpents and of things in the sea, is tamed
8 and hath been tamed of mankind; but the tongue can
no man tame; *it is* an unruly evil, full of deadly poi-
9 son. Therewith bless we God, even the Father, and
therewith curse we men, which are made after the
10 similitude of God; out of the same mouth proceedeth
blessing and cursing. My brethren, these things ought
11 not so to be. Doth a fountain send forth at the same
12 place sweet *water* and bitter? Can the fig-tree, my
brethren, bear olive-berries, either a vine, figs? so
13 neither *can* salt water yield fresh.—Who is a wise
man and endued with knowlèdge among you? let him
shew out of a good conversation his works with meek-
14 ness of wisdom; but if ye have bitter envying and
strife in your hearts, do ye glory and lie against the
15 truth? This wisdom descendeth not from above, but
16 is earthly, sensual, devilish. For where envying and
17 strife is, there is confusion and every evil work. But

the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace. 18

From whence *come* wars and fightings among you? 4
Come they not hence, *even* of your lusts that war in your members? Ye lust, and have not; ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not; ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts. Ye adulterers and adulteresses, know ye not, that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God. Do ye think that the scripture speaketh in vain? Doth the spirit that dwelleth in us lust to envy? But he giveth more grace; wherefore he saith; God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God; resist the devil, and he will flee from you; draw nigh to God, and he will draw nigh to you; cleanse *your* hands, *ye* sinners, and purify *your* hearts, *ye* double-minded. Be afflicted, and mourn; and weep; let your laughter be turned to mourning, and *your* joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up.—Speak not evil one of another, brethren; he that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver and judge, who is able to save, and to destroy; but who art thou, that judgest another? 19

Go to now, ye that say; To-day or to-morrow let us go into such a city, and continue there a year, and buy and sell, and get gain; whereas ye know not what *shall* be on the morrow; (for what is your life? it is even a vapour, that appeareth for a little time, and then vanisheth away;) for that ye *ought* to say; If the Lord will, and we live, then let us do this or that; but now 16

ye rejoice in your boastings. All such rejoicing is evil.
 17 Therefore to him that knoweth to do good, and doeth
 it not, to him it is sin.

5 Go to now, ye rich men, weep and howl for your
 2 miseries that shall come upon you. Your riches are
 3 corrupted, and your garments are moth-eaten; your
 gold and silver is cankered, and the rust of them shall
 be a witness against you, and shall eat your flesh as it
 were fire; ye have heaped treasure together for the
 4 last days. Behold, the hire of the labourers which
 have reaped down your fields, which is of you kept
 back by fraud, crieth; and the cries of them which
 have reaped are entered into the ears of the Lord of
 5 Sabaoth. Ye have lived in pleasure on the earth, and
 been wanton; ye have nourished your hearts as in a
 6 day of slaughter. Ye have condemned *and* killed the
 just; *and* he doth not resist you.

7 Be patient therefore, brethren, unto the coming of
 the Lord. Behold, the husbandman waiteth for the
 precious fruit of the earth, and hath long patience for
 8 it, until he receive the early and latter rain; be ye also
 patient, stablish your hearts, for the coming of the Lord
 9 draweth nigh.—Grudge not one against another,
 brethren, lest ye be judged; behold, the Judge stand-
 10 eth before the door. Take, my brethren, the prophets,
 who have spoken in the name of the Lord, for an ex-
 11 ample of suffering affliction, and of patience. Behold,
 we count them happy which endure; ye have heard
 of the patience of Job, and have seen the end of the
 Lord, that the Lord is very pitiful, and of tender
 mercy.

12 But above all things, my brethren, swear not, neither
 by heaven, neither by the earth, neither by any other
 oath; but let your yea be yea, and *your* nay; nay; lest
 ye fall into condemnation.

13 Is any among you afflicted? let him pray; is any
 14 merry? let him sing psalms. Is any sick among you?
 let him call for the elders of the church, and let them
 pray over him, anointing him with oil in the name of

FIRST EPISTLE

1

the Lord. And the prayer of faith shall save the sick, 15
and the Lord shall raise him up; and if he have com-
mitted sins, they shall be forgiven him. Confess *your* 16
faults one to another, and pray one for another, that ye
may be healed; the effectual fervent prayer of a right-
eous man availeth much. Elias was a man subject to 17
like passions as we are, and he prayed earnestly that it
might not rain; and it rained not on the earth by the
space of three years and six months; and he prayed 18
again, and the heaven gave rain, and the earth brought
forth her fruit.—Brethren, if any of you do err from 19
the truth, and one convert him, let him know, that he 20
which converteth the sinner from the error of his way,
shall save a soul from death, and shall hide a multitude
of sins.

THE

FIRST EPISTLE OF PETER.

PETER, an apostle of Jesus Christ, to the strangers
scattered throughout Pontus, Galatia, Cappadocia, Asia
and Bithynia, elect according to the foreknowledge of 2
God the Father, through sanctification of the Spirit,
unto obedience and sprinkling of the blood of Jesus
Christ; grace unto you, and peace be multiplied.

Blessed be the God and Father of our Lord Jesus 3
Christ, which, according to his abundant mercy, hath
begotten us again unto a lively hope by the resurrection
of Jesus Christ from the dead, to an inheritance incor- 4
ruptible, and undefiled, and that fadeth not away, re-
served in heaven for you, who are kept by the power 5
of God through faith unto salvation ready to be reveal-

6 ed in the last time; wherein ye greatly rejoyce, though
 now for a season (if need be) ye are in heaviness
 7 through manifold temptations, that the trial of your
 faith, being more precious than of gold, that perisheth,
 though it be tried with fire, might be found unto praise,
 and honour, and glory, at the appearing of Jesus Christ;
 8 whom having not seen, ye love; in whom, though now
 ye see *him* not, yet believing, ye rejoyce with joy un-
 9 speakable and full of glory, receiving the end of your
 10 faith, *even* the salvation of *your* souls. Of which sal-
 vation the prophets have inquired and searched diligent-
 ly, who prophesied of the grace *that should come* unto
 11 you; searching what, or what manner of time the Spir-
 it of Christ which was in them did signify, when it tes-
 tified beforehand the sufferings of Christ, and the glory
 12 that should follow; unto whom it was revealed, that not
 unto themselves, but unto you, they did minister the
 things, which are now reported unto you by them that
 have preached the gospel unto you with the Holy
 Ghost sent down from heaven, which things the angels
 desire to look into.

13 Wherefore gird up the loins of your mind, be sober,
 and hope to the end for the grace that is to be brought
 14 unto you at the revelation of Jesus Christ; as obedient
 children, not fashioning yourselves according to the for-
 15 mer lusts in your ignorance, but as he which hath call-
 ed you is holy, so be ye holy in all manner of conver-
 16 sation; because it is written; Be ye holy, for I am
 17 holy. And if ye call on the Father, who without re-
 spect of persons judgeth according to every man's
 work, pass the time of your sojourning *here* in fear;
 18 forasmuch as ye know that ye were not redeemed with
 corruptible things, *as* silver and gold, from your vain
 conversation *received* by tradition from your fathers,
 19 but with the precious blood of Christ, as of a lamb
 20 without blemish and without spot; who verily was fore-
 ordained before the foundation of the world, but was
 21 manifest in these last times for you, who by him do be-
 lieve in God, that raised him up from the dead and

gave him glory, that your faith and hope might be in God.—Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye love one another with a pure heart fervently*; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth. For all flesh *is* as grass, and all the glory thereof as the flower of grass; the grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever; and this is the word which by the gospel is preached unto you. Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby to salvation; if so be ye have tasted that the Lord *is* gracious.—To whom coming *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious, ye also, as lively stones, are built up, a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Because it is contained in the scripture; Behold, I lay in Sion a chief corner-stone, elect, precious; and he that believeth on him shall not be confounded. Unto you therefore which believe, *he is* precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence; *even to them* which stumble, being disobedient to the word, whereunto also they were appointed. But ye *are* a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light; which in time past *were* not a people, but *are* now the people of God; which had not obtained mercy, but now have obtained mercy.

Dearly beloved, I beseech *you*, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evil-do-

ers, they may by *your* good works, which they shall
 13 behold, glorify God in the day of visitation.—Submit
 yourselves therefore to every ordinance of man for the
 14 Lord's sake; whether it be to the king, as supreme; or
 unto governors, as unto them that are sent by him for
 the punishment of evil-doers, and for the praise of them
 15 that do well; (for so is the will of God, that with well-
 doing ye may put to silence the ignorance of foolish
 16 men;) as free, and not using *your* liberty for a cloak
 17 of maliciousness, but as the servants of God. Honour
 all *men*; love the brotherhood; fear God; honour the
 king.

18 Servants, *be* subject to *your* masters with all fear,
 not only to the good and gentle, but also to the froward.
 19 For this *is* thank-worthy, if a man for conscience to-
 20 ward God endure grief, suffering wrongfully. For what
 glory *is it*, if, when ye be buffeted for your faults, ye
 shall take it patiently? but if, when ye do well, and suf-
 fer *for it*, ye take it patiently, this *is* acceptable with
 21 God. For even hereunto were ye called; because
 Christ also suffered for you, leaving you an example,
 22 that ye should follow his steps; who did no sin, nei-
 23 ther was guile found in his mouth; who, when he was
 reviled, reviled not again; when he suffered, he threat-
 ened not, but committed *himself* to him that judgeth
 24 righteously; who his own self bare our sins in his own
 body on the tree, that we, being dead to sins, should
 live unto righteousness; by whose stripes ye were heal-
 25 ed. For ye were as sheep going astray; but are now
 returned unto the Shepherd and Bishop of your souls.

3 Likewise, ye wives, *be* in subjection to your own
 husbands, that, if any obey not the word, they also may
 without the word be won by the conversation of the
 2 wives, while they behold your chaste conversation
 3 *coupled* with fear. Whose adorning, let it not be that
 outward *adorning* of plaiting the hair, and of wearing
 4 of gold, or of putting on of apparel; but *let it be* the
 hidden man of the heart, in that which is not corrupti-
 ble, *even the ornament* of a meek and quiet spirit,

which is in the sight of God of great price. For after 5
 this manner in the old time the holy women also, who
 trusted in God, adorned themselves, being in subjection 6
 unto their own husbands; even as Sara obeyed Abra-
 ham, calling him Lord, whose daughters ye are, as long
 as ye do well, and are not afraid with any amazement.
 —Likewise, ye husbands, dwell with the wife ac- 7
 cording to knowledge, as *with* the weaker vessel, giving
her honour as being heirs also together of the grace of
 life, that your prayers be not hindered.

Finally, *be ye* all of one mind, having compassion 8
 one of another, love as brethren, *be* pitiful, *be* humble,
 not rendering evil for evil, or railing for railing; but 9
 contrariwise, blessing; knowing that ye are thereunto
 called, that ye should inherit a blessing. For he that 10
 will love life, and see good days, let him refrain his
 tongue from evil, and his lips that they speak no guile;
 let him eschew evil, and do good; let him seek peace, 11
 and ensue it. For the eyes of the Lord *are* over the 12
~~righteous, and his ears are open unto their prayers; but~~
 the face of the Lord *is* against them that do evil. And 13
 who *is* he that will harm you, if ye be followers of that
 which is good? but and if ye suffer for righteousness' 14
 sake, happy *are ye*. And be not afraid of their terror,
 neither be troubled; but sanctify the Lord God in your 15
 hearts.—And *be* ready always to *give* an answer to
 every man that asketh you a reason of the hope that is 16
 in you, with meekness and fear; having a good con-
 science, that, whereas they speak evil of you, as of 17
 evil-doers, they may be ashamed that falsely accuse
 your good conversation in Christ. For *it is* better, if 18
 the will of God be so, that ye suffer for well-doing,
 than for evil-doing; for Christ also hath once suffered 19
 for sins, the just for the unjust, that he might bring us
 to God, being put to death in the flesh, but quickened 20
 by the spirit; by which also he went and preached
 unto the spirits in prison, which some time were dis-
 obedient, when the long-suffering of God waited, in the
 days of Noah, while the ark was a preparing, wherein

1 few (that is, eight) souls, were saved by water; which
 2 doth also now save us, *even* baptism, a like figure, (not
 3 the putting away of the filth of the flesh, but the an-
 4 swer of a good conscience toward God,) by the resur-
 5 rection of Jesus Christ; who is gone into heaven, and
 6 is on the right hand of God, angels and authorities and
 7 powers being made subject unto him. Forasmuch then
 8 as Christ hath suffered for us in the flesh, arm your-
 9 selves likewise with the same mind, (for he that hath
 10 suffered in the flesh hath ceased from sin;) that ye no
 11 longer should live the rest of *your* time in the flesh to
 12 the lusts of men, but to the will of God. For the time
 13 past of *our* life may suffice us to have wrought, the will
 14 of the Gentiles, when we walked in lasciviousness,
 15 lusts, excess of wine, revellings, banquetings, and
 16 abominable idolatries; wherein they think it strange
 17 that ye run not with *them* to the same excess of riot,
 18 speaking evil of *you*; who shall give account to him
 19 that is ready to judge the quick and the dead. For,
 20 for this cause was the gospel preached also to them
 21 that are dead; that they might be judged according to
 22 men in the flesh, but live according to God in the
 23 spirit.

24 But the end of all things is at hand; be ye therefore
 25 sober, and watch unto prayer. And above all things
 26 have fervent charity among yourselves; for charity
 27 shall cover the multitude of sins; use hospitality one
 28 to another without grudging; as every man hath re-
 29 ceived the gift, *even so* minister the same one to ano-
 30 ther, as good stewards of the manifold grace of God.
 31 If any man speak, *let him speak* as the oracles of God;
 32 if any man minister, *let him do it* as of the ability which
 33 God giveth; that God in all things may be glorified
 34 through Jesus Christ, to whom be praise and dominion
 35 for ever and ever; amen.

36 Beloved, think it not strange, concerning the fiery
 37 trial which is to try you, as though some strange thing
 38 happened unto you; but rejoice, inasmuch as ye are
 39 partakers of Christ's sufferings, that, when his glory

shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters; yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? and if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithful Creator.

The elders which are among you I exhort, who are also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed; feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock; and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. —Likewise, ye younger, submit yourselves unto the elder; yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. —Be sober, be vigilant; your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, establish, strength-

- 11 en, settle *you*. To him *be* glory and dominion for ever
and ever ; amen.
- 12 By Sylvanus, a faithful brother unto you, as I sup-
pose, I have written briefly, exhorting, and testifying,
that this is the true grace of God wherein ye stand.
- 13 The *church that is* at Babylon, elected together with
14 *you*, saluteth you, and *so doth* Marcus my son. Greet
ye one another with a kiss of charity. Peace *be* with
you all that are in Christ Jesus.

 THE

 SECOND EPISTLE OF PETER.

- SIMON PETER, a servant and an apostle of Jesus
Christ, to them that have obtained like precious faith
with us through the righteousness of God, and our Sa-
viour Jesus Christ ; grace and peace be multiplied unto
2 you through the knowledge of God, and of Jesus our
Lord.
- 3 According as his divine power hath given unto us all
things that *pertain* unto life and godliness, through the
knowledge of him that hath called us to glory and vir-
4 tue ; (whereby are given unto us exceeding great and
precious promises, that by these ye might be partakers
of the divine nature, having escaped the corruption that
5 is in the world through lust ;) for this reason also, giv-
ing all diligence, add to your faith virtue, and to virtue
6 knowledge, and to knowledge temperance, and to tem-
7 perance patience, and to patience godliness, and to god-
liness brotherly kindness, and to brotherly kindness
8 charity. For if these things be in you and abound,
they make *you that ye shall* neither be barren nor un-

fruitful in the knowledge of our Lord Jesus Christ ; but 9
he that lacketh these things is blind, and cannot see
afar off, and hath forgotten that he was purged from his
old sins. Wherefore the rather; brethren, give dili- 10
gence to make your calling and election sure ; for if ye
do these things, ye shall never fall. For so an en- 11
trance shall be ministered unto you abundantly into the
everlasting kingdom of our Lord and Saviour Jesus
Christ.

Wherefore I will not be negligent to put you always 12
in remembrance of these things, though ye know *them*,
and be established in the present truth. Yea, I think 13
it meet, as long as I am in this tabernacle, to stir you
up by putting *you* in remembrance ; knowing that short- 14
ly I must put off *this* my tabernacle, even as our Lord
Jesus Christ hath shewed me. Moreover, I will always 15
endeavour that ye may be able, after my decease, to
have these things in remembrance.—For we have 16
not followed cunningly devised fables, when we made
known unto you the power and coming of our Lord
Jesus Christ, but were eye-witnesses of his majesty. 17
For he received from God the Father honour and glo-
ry, when there came such a voice to him from the ex-
cellent glory ; This is my beloved Son, in whom I am
well pleased. And this voice which came from heav- 18
en we heard, when we were with him in the holy
mount, and have the word of prophecy confirmed ; 19
whereunto ye do well that ye take heed, as unto a light
that shineth in a dark place, until the day dawn, and
the day-star arise in your hearts ; knowing this first, 20
that no prophecy of the scripture is of any private in-
terpretation. For the prophecy came not in old time 21
by the will of man, but holy men of God spake *as they*
were moved by the Holy Ghost.

But there were false prophets also among the people, 2
even as there shall be false teachers among you, who
privily shall bring in damnable heresies, even denying
the Lord that bought them, and bring upon themselves
swift destruction ; (and many shall follow their wanton 2

ways, by reason of whom the way of truth shall be evil
 3 spoken of;) and through covetousness shall they with
 feigned words make merchandise of you; whose judg-
 4 ment now of a long time lingereth not, and their dam-
 nation slumbereth not.—For if God spared not the
 angels that sinned, but cast *them* down to hell, and de-
 5 livered *them* into chains of darkness, to be reserved
 unto judgment; and spared not the old world, but
 saved Noah the eighth *person*, a preacher of righteous-
 6 ness, bringing in the flood upon the world of the un-
 godly; and turning the cities of Sodom and Gomorrha
 into ashes, condemned *them* with an overthrow, making
 7 *them* an ensample unto those that after should live un-
 godly; and delivered just Lot, vexed with the filthy
 8 conversation of the wicked; (for that righteous man
 dwelling among them, in seeing and hearing, vexed *his*
 righteous soul from day to day with *their* unlawful
 9 deeds;) the Lord knoweth how to deliver the godly
 out of temptation, and to reserve the unjust unto the
 10 day of judgment to be punished; but chiefly them that
 walk after the flesh in the lust of uncleanness, and de-
 spise government. Presumptuous *are they*, self-willed,
 11 they are not afraid to speak evil of dignities; whereas
 angels, which are greater in power and might, bring not
 12 railing accusation against them before the Lord; but
 these, as brute beasts, led by nature, made to be taken
 and destroyed, speak evil of the things that they un-
 derstand not, and shall utterly perish in their own cor-
 13 ruption, and shall receive the reward of unrighteous-
 ness; counting it pleasure to riot in the day time, spots
 and blemishes, sporting themselves with their own de-
 14 ceivings while they feast with you, having eyes full of
 adultery and that cannot cease from sin, beguiling un-
 stable souls, having an heart exercised with covetousness,
 15 cursed children, they have forsaken the right way, and
 are gone astray, following the way of Balaam *the son*
 16 of Bosor, who loved the wages of unrighteousness, but
 was rebuked for his iniquity; the dumb ass, speaking
 with man's voice, forbade the madness of the prophet.

These are wells without water, and clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were scarcely escaped from them who live in error; while they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb; The dog is turned to his own vomit again; and; The sow that was washed, to her wallowing in the mire.

This second epistle, beloved, I now write unto you, *in both* which I stir up your pure minds by way of remembrance; that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the apostles of the Lord and Saviour; knowing this first, that there shall come in the last days impudent scoffers, walking after their own lusts, and saying; Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.—For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water, whereby the world that then was, being overflowed with water, perished; but the heavens and the earth, which are now, by his word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.—But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack

concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

10 But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 ———*Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness? looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless, and account *that* the long-suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you, as also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.—Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness; but grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever; amen.

FIRST EPISTLE OF JOHN.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life; (for the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full.

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. —If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. My little children, these things write I unto you, that ye sin not; and if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins, and not for ours only, but also for *the sins* of the whole world.

And hereby we do know that we know him, if we keep his commandments. He that saith; I know him,

and keepeth not his commandments, is a liar, and the
5 truth is not in him. But whoso keepeth his word, in
him verily is the love of God perfected. Hereby know
6 we that we are in him. He that saith he abideth in
him, ought himself also so to walk, even as he walked.
7 Beloved, I write no new commandment unto you, but
an old commandment which ye had from the begin-
ning; the old commandment is the word which ye have
8 heard from the beginning. Again, a new command-
ment I write unto you, which thing is true in him and
in you; because the darkness is past, and the true light
9 now shineth.—He that saith he is in the light, and
10 hateth his brother, is in darkness even until now. He
that loveth his brother abideth in the light, and there is
11 none occasion of stumbling in him; but he that hateth
his brother is in darkness, and walketh in darkness, and
knoweth not whither he goeth, because that darkness
hath blinded his eyes.

12 I write unto you, little children, because your sins
13 are forgiven you for his name's sake.—I write unto
you, fathers, because ye have known him *that is* from
the beginning; I write unto you, young men, because
ye have overcome the wicked one; I write unto you,
little children, because ye have known the Father.
14 —I have written unto you, fathers, because ye have
known him *that is* from the beginning.—I have writ-
ten unto you, young men, because ye are strong, and
the word of God abideth in you, and ye have over-
15 come the wicked one. Love not the world, neither
the things *that are* in the world. If any man love the
16 world, the love of the Father is not in him; for all that
is in the world, the lust of the flesh; and the lust of the
eyes, and the pride of life, is not of the Father, but is
17 of the world. And the world passeth away, and the
lust thereof; but he that doeth the will of God abideth
18 for ever.—Little children, it is the last time; and as
ye have heard that antichrist shall come, even now are
there many antichrists; whereby we know that it is
19 the last time. They went out from us, but they were

not of us; for if they had been of us, they would *no doubt* have continued with us; but *they went out*, that they might be made manifest that they were not all of us. But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar, but he that denieth that Jesus is the Christ? he is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father; *but* he that acknowledgeth the Son hath the Father also. Let that therefore abide in you, which ye have heard from the beginning; if that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that he hath promised us, *even* eternal life. These *things* have I written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie; and even as it hath taught you, ye shall abide in him.—And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming.

If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not;

OF JOHN.

whosoever sinneth hath not seen him, neither known
7 him. Little children, let no man deceive you; he that
doeth righteousness is righteous, even as he is righte-
8 ous. He that committeth sin is of the devil; for the
devil sinneth from the beginning. For this purpose the
9 Son of God was manifested, that he might destroy the
works of the devil. Whosoever is born of God doth
not commit sin, for his seed remaineth in him; and he
10 cannot sin, because he is born of God. In this the
children of God are manifest, and the children of the
devil.—Whosoever doeth not righteousness is not of
11 God, neither he that loveth not his brother. For this
is the message that ye heard from the beginning, that
12 we should love one another; not as Cain, *who* was of
that wicked one, and slew his brother; and wherefore
slew he him? because his own works were evil, and
13 his brother's righteous. Marvel not, my brethren, if
14 the world hate you. We know that we have passed
from death unto life, because we love the brethren; he
15 that loveth not *his* brother, abideth in death. Whoso-
ever hateth his brother, is a murderer; and ye know
that no murderer hath eternal life abiding in him.—
16 Hereby perceive we the love of *God*, because he laid
down his life for us; and we ought to lay down *our*
17 lives for the brethren. But whoso hath this world's
good, and seeth his brother have need, and shutteth up
his bowels of *compassion* from him, how dwelleth the
18 love of God in him? My little children, let us not love
in word, neither in tongue, but in deed and in truth.
19 And hereby we know that we are of the truth, and
20 shall assure our hearts before him, for, if our heart
condemn us, God is greater than our heart, and know-
21 eth all things. Beloved, if our heart condemn us not,
22 *then* have we confidence toward God, and whatsoever
we ask, we receive of him, because we keep his com-
mandments, and do those things that are pleasing in his
23 sight. And this is his commandment, that we should
believe on the name of his Son Jesus Christ, and love
24 one another, as he gave us commandment. And he

that keepeth his commandments, dwelleth in him, and he in him; and hereby we know that he abideth in us, by the Spirit, which he hath given us.

Beloved, believe not every spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh, is of God. And every spirit that confesseth not Jesus, is not of God; and this is that *spirit* of antichrist, whereof ye have heard that it should come, and even now already is it in the world. Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world. They are of the world; therefore speak they of the world, and the world heareth them. We are of God; he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error.

Beloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God; he that loveth not, knoweth not God, for God is love. In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.—And we have seen and do testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love, and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment, be-

18 cause he is, so are we in this world. There is no
 19 fear in love, but perfect love casteth out fear; because
 20 fear hath torment; he that feareth, is not made perfect
 21 in love. We love him because he first loved us.—

22 If a man say; I love God, and hateth his brother, he
 23 is a liar; for he that loveth not his brother, whom he
 24 hath seen, how can he love God, whom he hath not
 25 seen? And this commandment have we from him,
 26 that he who loveth God, love his brother also.

27 Whosoever believeth that Jesus is the Christ, is born
 28 of God; and every one that loveth him that begat,
 29 loveth him also that is begotten of him. By this we
 30 know that we love the children of God, when we love
 31 God, and keep his commandments. For this is the
 32 love of God, that we keep his commandments; and his
 33 commandments are not grievous, for whatsoever is born
 34 of God, overcometh the world; and this is the victory
 35 that overcometh the world, *even* our faith. Who is he
 36 that overcometh the world, but he that believeth that
 37 Jesus is the Son of God?—This is he that came by
 38 water and blood, *even* Jesus Christ; not by water only,
 39 but by water and blood; and it is the Spirit that bear-
 40 eth witness, because the Spirit is truth. For there are
 41 three that bear record; the spirit, and the water, and
 42 the blood; and these three agree in one. If we re-
 43 ceive the witness of men, the witness of God is great-
 44 er; for this is the witness of God, which he hath testi-
 45 fied of his Son. He that believeth on the Son of God
 46 hath the witness in himself; he that believeth not God,
 47 hath made him a liar, because he believeth not the
 48 record that God gave of his Son. And this is the rec-
 49 ord, that God hath given to us eternal life, and this
 50 life is in his Son. He that hath the Son hath life; *and*
 51 he that hath not the Son of God, hath not life.—
 52 These things have I written unto you, that ye may
 53 know that ye that believe on the name of the Son of
 54 God have eternal life.

55 And this is the confidence that we have in him, that
 56 if we ask any thing according to his will, he heareth

SECOND EPISTLE

1

us; and if we know that he hear us, whatsoever we 15
ask, we know that we have the petitions that we desired 16
of him.—If any man see his brother sin a sin
which is not unto death, he shall ask, and he shall give 16
him life for them that sin not unto death. There is a
sin unto death; I do not say that he shall pray for it.
All unrighteousness is sin; and there is a sin not unto 17
death.—We know that whosoever is born of God, 18
sinneth not; but he that is begotten of God, keepeth 18
himself, and that wicked one toucheth him not. *And* 19
we know that we are of God, and the whole world 19
lieth in wickedness. And we know that the Son of 20
God is come, and hath given us an understanding, that 20
we may know him that is true; and we are in him that 20
is true, *even* in his Son Jesus Christ. This is the true 20
God, and eternal life. Little children, keep yourselves 21
from idols. 21

THE

SECOND EPISTLE OF JOHN.

THE elder unto the elect Cyria, and her children, 1
whom I love in the truth, (and not I only, but also all 1
they that have known the truth,) for the truth's sake 2
which dwelleth in us, and shall be with us for ever; 2
grace be with you, mercy, *and* peace from God the 3
Father, and from the Lord Jesus Christ, the Son of the 3
Father, in truth and love.

I rejoiced greatly, that I found of thy children walk- 4
ing in truth, as we have received a commandment from 4
the Father. And now I beseech thee, Cyria, not as 5
though I wrote a new commandment unto thee, but 5

- that which we had from the beginning, that we love one
 6 another. And this is love, that we walk after his com-
 mandments. This is the commandment, that, as ye
 have heard from the beginning, ye should walk in it.
 7 ———For many deceivers are entered into the world,
 who confess not that Jesus Christ is come in the flesh ;
 8 this is a deceiver and an antichrist. Look to your-
 selves, that we lose not those things which we have
 9 wrought, but that we receive a full reward. Whoso-
 ever transgresseth, and abideth not in the doctrine of
 Christ, hath not God ; he that abideth in the doctrine
 10 of Christ, he hath both the Father and the Son. If
 there come any unto you, and bring not this doctrine,
 receive him not into *your* house, neither bid him God
 11 speed. For he that biddeth him God speed, is par-
 taker of his evil deeds.
- 12 Having many things to write unto you, I would not
write with paper and ink ; for I trust to come unto you,
 and speak face to face, that our joy may be full.——
- 13 The children of thy elect sister greet thee.

 THE

THIRD EPISTLE OF JOHN.

- THE elder unto the well-beloved Gaius, whom I love
 2 in the truth.——Beloved, I wish above all things that
 thou mayest prosper and be in health, even as thy soul
 3 prospereth. For I rejoiced greatly, when the brethren
 came and testified of the truth that is in thee, even as
 4 thou walkest in the truth. I have no greater joy than
 5 to hear that my children walk in truth. Beloved, thou
 doest faithfully whatsoever thou doest to the brethren,

and to strangers, which have borne witness of thy charity before the church; whom if thou bring forward on their journey after a godly sort, thou shalt do well. Because that for *his* name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellow-helpers to the truth.

I wrote unto the church; but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church. Beloved, follow not that which is evil, but that which is good. He that doeth good is of God; he that doeth evil hath not seen God. —Demetrius hath good report of all *men*, and of the truth itself; yea, and we *also* bear record, and ye know that our record is true.

I had many things to write, but I will not with ink and pen write unto thee; but I trust I shall shortly see thee, and we shall speak face to face. Peace *be* to thee. *Our* friends salute thee; greet the friends by name.

THE

EPISTLE OF JUDE.

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ *and* called; mercy unto you, and peace and love, be multiplied.

2 Beloved, when I gave all diligence to write unto you,
 it was needful for me to write unto you of the common
 salvation, and exhort *you* that ye should earnestly con-
 tend for the faith which was once delivered unto the
 4 saints. For there are certain men crept in unawares,
 who were before of old ordained to this condemnation,
 ungodly men, turning the grace of our God into las-
 civiousness, and denying the only supreme Lord, and
 5 our Lord Jesus Christ.—I will therefore put you in
 remembrance, though ye once knew this, how that the
 Lord, having saved the people out of the land of
 Egypt, afterward destroyed them that believed not;
 6 and the angels which kept not their first estate, but left
 their own habitation, he hath reserved in everlasting
 chains under darkness unto the judgment of the great
 7 day; even as Sodom and Gomorrha, and the cities
 about them, in like manner giving themselves over to
 fornication, and going after strange flesh, are set forth
 for an example, suffering the vengeance of eternal fire.
 8 —Likewise also these *filthy* dreamers defile the
 flesh, despise dominion, and speak evil of dignities.
 9 Yet Michael the archangel, when contending with the
 devil he disputed about the body of Moses, durst not
 bring against him a railing accusation, but said; The
 10 Lord rebuke thee. But these speak evil of those
 things which they know not; but what they know nat-
 11 urally, as brute beasts, in those things they corrupt
 themselves. Wo unto them! for they have gone in
 the way of Cain, and ran greedily after the error of
 Balaam for reward, and perished in the gainsaying of
 12 Core.—These are spots in your feasts of charity,
 when they feast with you without fear, feeding them-
 selves; clouds *they are* without water, carried aside of
 winds; trees whose fruit withereth, without fruit, twice
 13 dead, plucked up by the roots; raging waves of the
 sea, foaming out their own shamè; wandering stars, to
 whom is reserved the blackness of darkness for ever.
 14 —And Enoch also, the seventh from Adam, prophe-
 sied of these, saying; Behold, the Lord cometh with

THE REVELATION.

1

ten thousands of his saints, to execute judgment upon 15
all, and to convince all that are ungodly among them of
all their ungodly deeds which they have ungodly com-
mitted, and of all their hard *speeches* which ungodly
sinners have spoken against him. These are murmurers 16
ers, complainers, walking after their own lusts; and
their mouth speaketh great swelling *words*, having
men's persons in admiration, because of advantage.
—But beloved, remember ye the words which were 17
spoken before of the apostles of our Lord Jesus
Christ; how that they told you there should be mock- 18
ers in the last time, who should walk after their own
ungodly lusts. These be they who separate them- 19
selves, sensual, having not the Spirit.

But ye, beloved, building up yourselves on your 20
most holy faith, praying in the Holy Ghost, keep your- 21
selves in the love of God, looking for the mercy of our
Lord Jesus Christ unto eternal life. And of some 22
have compassion, making a difference; and others save 23
with fear, pulling *them* out of the fire; hating even the
garment spotted by the flesh.

Now unto him that is able to keep you from falling, 24
and to present you faultless before the presence of his
glory with exceeding joy, to the only God our Saviour, 25
through Jesus Christ our Lord, be glory and majesty,
dominion and power, both now and ever; amen.

THE

REVELATION.

THE Revelation of Jesus Christ, which God gave
unto him, to shew unto his servants things which must

shortly come to pass, and sent and signified by his angel unto his servant John ; who bare record of the word of God, and of the testimony of Jesus Christ, of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein ; for the time is at hand.

John to the seven churches which are in Asia ; grace be unto you, and peace, from him which is, and which was, and which is to come ; and from the seven Spirits, which are before his throne ; and from Jesus Christ, who is the faithful witness, and the First-begotten of the dead, and the Prince of the kings of the earth ; unto him that loveth us, and washed us from our sins in his own blood, and hath made us a kingdom of priests unto God and his Father ; to him be glory and dominion for ever and ever ; amen. Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him ; and all kindreds of the earth shall wail because of him ; even so, amen. I am Alpha and Omega, saith the Lord God, which is, and which was, and which is to come, the Almighty.

—I John, who am your brother, and companion in the tribulation and kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying ; What thou seest, write in a book, and send it unto the seven churches, unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.—And I turned to see the voice that spake with me ; and being turned, I saw seven golden candlesticks, and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle ; his head and his hairs were white as white wool, white as snow ; and his eyes were as a flame of fire ; and his feet like unto fine brass, as if they burned in a furnace ; and his voice as

the sound of many waters; and he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance *was* as the sun shineth in his strength. And when I saw him, I fell at his feet as dead; and he laid his right hand upon me, saying; Fear not; I am the first and the last, and he that liveth; and I was dead, and behold, I am alive for evermore; and have the keys of death and of hell. Write therefore the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks are the seven churches.

Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not; and hast found them liars; and hast patience, and hast borne for my name's sake, and hast not laboured. Nevertheless, I have *somewhat* against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.—He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the paradise of my God.

And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art rich,) and *I know* the blasphemy of them which say they are Jews, and are not, but *are*

10 the synagogue of Satan. Fear none of those things
 which thou shalt suffer ; behold, the devil shall cast
some of you into prison, that ye may be tried ; and ye
 shall have tribulation ten days. Be thou faithful unto
 11 death, and I will give thee a crown of life.—He that
 hath an ear, let him hear what the Spirit saith unto the
 churches ; He that overcometh, shall not be hurt of the
 second death.

12 And to the angel of the church in Pergamos write ;
 These things saith he which hath the sharp sword with
 13 two edges ; I know thy works, and where thou dwell-
 est, *even* where Satan's seat is ; and thou holdest fast
 my name, and hast not denied my faith, even in those
 days wherein Antipas *was* my faithful martyr, who was
 14 slain among you, where Satan dwelleth. But I have a
 few things against thee, because thou hast there them
 that hold the doctrine of Balaam, who taught Balak to
 cast a stumbling-block before the children of Israel, to
 eat things sacrificed unto idols, and to commit fornication.
 15 So hast thou also in like manner them that hold
 the doctrine of the Nicolaitanes. Repent therefore ;
 16 or else I will come unto thee quickly, and will fight
 against them with the sword of my mouth.—He that
 17 hath an ear, let him hear what the Spirit saith unto the
 churches ; To him that overcometh will I give of the
 hidden manna, and will give him a white stone, and in
 the stone a new name written, which no man knoweth,
 saving he that receiveth *it*.

18 And unto the angel of the church in Thyatira write ;
 These things saith the Son of God, who hath his eyes
 like unto a flame of fire, and his feet *are* like fine brass ;
 19 I know thy works, and charity, and faith, and service,
 and thy patience, and thy last works *to be* more than
 20 the first. Notwithstanding, I have *somewhat* against
 thee, because thou sufferest thy wife Jezebel, which
 calleth herself a prophetess, and teacheth and seduceth
 my servants, to commit fornication, and to eat things
 21 sacrificed unto idols. And I gave her space to repent,
 22 and she will not repent of her fornication. Behold, I

will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of her deeds, and I will kill her children with death; and 23
all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works. But unto you I 24
say, *even* unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, (as they speak;) I will put upon you none other burden; but that which ye have *already*, hold 25
fast till I come.—And he that overcometh, and keepeth my works unto the end, to him will I give power 26
over the nations; and he shall rule them with a rod of iron, as the vessels of a potter are broken to shivers, 27
even as I received of my Father; and I will give him the morning-star. He that hath an ear, let him hear 28
what the Spirit saith unto the churches. 29

And unto the angel of the church in Sardis write; 3
These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, 4
and strengthen the things which remain, that were ready to die; for I have not found thy works perfect before my God. Remember therefore how thou hast received 5
and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. But 6
thou hast a few names in Sardis which have not defiled their garments; and they shall walk with me in white, for they are worthy.—He that overcometh, the same 7
shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He 8
that hath an ear, let him hear what the Spirit saith unto the churches.

And to the angel of the church in Philadelphia write; 7
These things saith he that is holy, he that is true, he that hath the key of David; he that openeth, and no man shutteth; and shutteth, and no man openeth; I 8

know thy works ; behold, I have set before thee an open door, which no man can shut ; for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie ; behold, I will make them to come and worship before thy feet, and to know that I have loved thee ; because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. I come quickly ; hold that fast which thou hast, that no man take thy crown.—Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out ; and I will write upon him the name of my God, and the name of the city of my God, *which is new Jerusalem*, which cometh down out of heaven from my God, and *I will write upon him* my new name. He that hath an ear, let him hear what the Spirit saith unto the churches.

And unto the angel of the church in Laodicea write ; These things saith the Amen, the faithful and true witness, the beginning of the creation of God ; I know thy works, that thou art neither cold nor hot ; I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest ; I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked ; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich ; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear ; and eyesalve to anoint thine eyes, that thou mayest see. As many as I love ; I rebuke and chasten ; be zealous therefore, and repent. Behold, I stand at the door, and knock ; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.—To him that overcometh will I grant to sit with me in my throne, even as I also overcame,

and am set down with my Father in his throne. He
 that hath an ear, let him hear what the Spirit saith un-
 to the churches.

After this I looked, and behold, a door *was* opened 4
 in heaven ; and the first voice, which I heard as it were
 of a trumpet talking with me, said ; Come up hither,
 and I will shew thee things which must be hereafter.
 And immediately I was in the Spirit ; and behold, a 5
 throne was set in heaven, and *one* sat on the throne ;
 and he that sat *was* to look upon like a jasper and a 3
 sardius ; and *there was* a rainbow round about the throne
 in sight like unto an emerald. And round about the 4
 throne *were* four and twenty seats ; and upon the seats
I saw four and twenty elders sitting, clothed in white
 raiment, and on their heads crowns of gold. And out 5
 of the throne proceeded lightnings, and thunderings,
 and voices ; and *there were* seven lamps of fire burn-
 ing before the throne, which are the seven Spirits of
 God ; and before the throne *there was* as it were a sea 6
 of glass like unto crystal ; and in the midst of the throne,
 and round about the throne, *were* four beasts full of
 eyes before and behind. And the first beast *was* like 7
 a lion, and the second beast like a calf, and the third
 beast had the face of a man, and the fourth beast *was*
 like a flying eagle. And the four beasts had each of 8
 them six wings ; *and* they were full of eyes about and
 within ; and they rest not day and night, saying ; Holy,
 holy, holy, Lord God Almighty, which was, and is, and
 is to come. And when those beasts give glory, and hon- 9
 our, and thanks to him that sat on the throne, who liv-
 eth for ever and ever, the four and twenty elders fall 10
 down before him that sat on the throne, and worship
 him that liveth for ever and ever, and cast their crowns
 before the throne, saying ; Thou art worthy, O Lord, 11
 to receive glory, and honour, and power ; for thou hast
 created all things, and for thy pleasure they were, and
 were created.

And I saw in the right hand of him that sat on the 5
 throne a book written within and on the back side, seal-

2 ed with seven seals. And I saw a strong angel pro-
3 claiming with a loud voice ; Who is worthy to open the
4 book, and to loose the seals thereof? And no man in
5 heaven, nor in earth, neither under the earth, was able
6 to open the book, neither to look thereon. And I wept
7 much, because no man was found worthy to open the
8 book, neither to look thereon. And one of the elders
9 saith unto me ; Weep not ; behold, the Lion of the
10 tribe of Juda, the Root of David, hath prevailed to open
11 the book, and the seven seals thereof.—And I be-
12 held in the midst of the throne, and of the four beasts,
13 and in the midst of the elders, a Lamb standing as it
14 had been slain, having seven horns, and seven eyes,
which are the seven Spirits of God sent forth into all
the earth. And he came and took the book out of the
right hand of him that sat upon the throne. And when
he had taken the book, the four beasts, and four and
twenty elders fell down before the Lamb, having every
one of them harps, and golden vials full of odours, which
are the prayers of saints ; and they sung a new song,
saying ; Thou art worthy to take the book, and to open
the seals thereof ; for thou wast slain, and hast redeemed
us to God by thy blood, out of every kindred, and
tongue, and people, and nation, and hast made them
unto our God kings and priests, and they shall reign
on the earth. And I beheld, and I heard the voice
of many angels round about the throne, and the beasts,
and the elders ; and the number of them was ten
thousand times ten thousand, and thousands of thou-
sands ; saying with a loud voice ; Worthy is the Lamb
that was slain to receive power, and riches, and wis-
dom, and strength, and honour, and glory, and bless-
ing. And every creature which is in heaven and on
the earth, and under the earth, and such as are in the
sea, and all that are in them, heard I saying ; Blessing,
and honour, and glory, and power, be unto him that
sitteth upon the throne, and unto the Lamb, for ever
and ever. And the four beasts said ; Amen ; and the
elders fell down and worshipped.

And I saw when the Lamb opened one of the seven 6
 seals, and I heard, as it were the noise of thunder, one
 of the four beasts, saying ; Come and see. And I saw, 2
 and behold, a white horse, and he that sat on him had
 a bow ; and a crown was given unto him, and he went
 forth conquering, and to conquer.—And when he 3
 had opened the second seal, I heard the second beast
 say ; Come. And there went out another horse *that* 4
was red ; and *power* was given to him that sat thereon
 to take peace from the earth, and that they should kill
 one another ; and there was given unto him a great
 sword.—And when he had opened the third seal, I 5
 heard the third beast say ; Come and see. And I be-
 held, and lo, a black horse, and he that sat on him had
 a pair of balances in his hand. And I heard a voice 6
 in the midst of the four beasts say ; A measure of wheat
 for a penny ; and three measures of barley for a
 penny ; and *see* thou hurt not the oil and the wine.
 —And when he had opened the fourth seal, I 7
 heard the fourth beast say ; Come and see. And I 8
 looked, and behold, a pale horse, and his name that sat
 on him was Death ; and hell followed with him ; and
 power was given unto him over the fourth part of the
 earth, to kill with sword, and with hunger, and with
 death, and with the beasts of the earth.—And when 9
 he had opened the fifth seal, I saw under the altar the
 souls of them that were slain for the word of God, and
 for the testimony which they held ; and they cried with 10
 a loud voice, saying ; How long, O Lord, holy and true,
 dost thou not judge and avenge our blood on them that
 dwell on the earth ? And a white robe was given un- 11
 to them, and it was said unto them, that they should
 rest yet for a season, until their fellow-servants also and
 their brethren, that should be killed as they *were*, should
 complete *the number*.—And I beheld when he had 12
 opened the sixth seal, and there was a great earthquake,
 and the sun became black as sackcloth of hair, and the
 whole moon became as blood, and the stars of heaven 13
 fell unto the earth, even as a fig-tree casteth her untime-

14 ly figs, when she is shaken of a mighty wind, and the
 heaven departed as a scroll when it is rolled together,
 15 and every mountain and island were moved out of their
 places ; and the kings of the earth, and the great men,
 and the chief captains, and the rich men, and the mighty
 men, and every bondman, and every freeman hid
 16 themselves in the dens and in the rocks of the moun-
 tains, and said to the mountains and rocks ; Fall on us,
 and hide us from the face of him that sitteth on the
 17 throne, and from the wrath of the Lamb ; for the great
 day of his wrath is come ; and who shall be able to stand ?

7 And after these things I saw four angels standing on
 the four corners of the earth, holding the four winds of
 the earth, that the wind should not blow on the earth,
 2 nor on the sea, nor on any tree. And I saw another
 angel ascending from the east, having the seal of the
 living God ; and he cried with a loud voice to the four
 angels, to whom it was given to hurt the earth and the
 3 sea, saying ; Hurt not the earth, neither the sea, nor
 the trees, till we have sealed the servants of our God in
 4 their foreheads. And I heard the number of them
 which were sealed, *and there were* sealed an hundred
and forty and four thousand of all the tribes of the chil-
 5 dren of Israel ; of the tribe of Juda *were* sealed twelve
 thousand ; of the tribe of Reuben *were* sealed twelve
 thousand ; of the tribe of Gad *were* sealed twelve thou-
 6 sand ; of the tribe of Aser *were* sealed twelve thousand ;
 of the tribe of Nepthalim *were* sealed twelve thousand ;
 of the tribe of Manasses *were* sealed twelve thousand ;
 7 of the tribe of Simeon *were* sealed twelve thousand ; of
 the tribe of Levi *were* sealed twelve thousand ; of the
 8 tribe of Isachar *were* sealed twelve thousand ; of the
 tribe of Zabulon *were* sealed twelve thousand ; of the
 tribe of Joseph *were* sealed twelve thousand ; of the
 tribe of Benjamin *were* sealed twelve thousand.—
 9 After this I beheld, and lo, a great multitude, which no
 man could number, of all nations, and kindreds, and
 people, and tongues, stood before the throne, and be-
 fore the Lamb, clothed with white robes, and palms in

their hands ; and cried with a loud voice, saying ; Sal- 10
 vation to our God which sitteth upon the throne, and
 unto the Lamb. And all the angels stood round about 11
 the throne, and *about* the elders and the four beasts,
 and fell before the throne on their faces, and worship- 12
 ped God, saying ; Amen ; blessing, and glory, and wis-
 dom, and thanksgiving, and honour, and power, and 13
 might, *be* unto our God for ever and ever ; amen. And 14
 one of the elders answered, saying unto me ; What are
 these which are arrayed in white robes, and whence
 came they ? And I said unto him ; My Lord, thou
 knowest. And he said to me ; These are they which
 came out of great tribulation, and have washed their
 robes, and made them white in the blood of the Lamb.
 Therefore are they before the throne of God, and serve 15
 him day and night in his temple ; and he that sitteth on
 the throne shall dwell among them. They shall hun- 16
 ger no more, neither thirst any more, neither shall the
 sun light on them, nor any heat ; for the Lamb which 17
 is in the midst of the throne shall feed them, and shall
 lead them unto living fountains of waters ; and God
 shall wipe away all tears from their eyes.

And when he had opened the seventh seal, there 8
 was silence in heaven about the space of half an hour.
 —And I saw the seven angels which stood before 9
 God ; and to them were given seven trumpets. And
 another angel came, and stood at the altar, having a gold- 3
 en censer ; and there was given unto him much in-
 cense, that he should offer *it* with the prayers of all
 saints upon the golden altar which was before the throne.
 And the smoke of the incense, *which came* with the 4
 prayers of the saints, ascended up before God out of
 the angel's hand. And the angel took the censer, and 5
 filled it with fire of the altar, and cast *it* into the earth ;
 and there were voices, and thunderings, and lightnings,
 and an earthquake. And the seven angels which had 6
 the seven trumpets prepared themselves to sound.—
 The first sounded, and there followed hail and fire ming- 7
 led with blood, and they were cast upon the earth ;

and the third part of the earth was burnt up, and the third part of trees was burnt up, and all green grass was burnt up.—And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea ; and the third part of the sea became blood ; and the third part of the creatures which were in the sea, and had life, died ; and the third part of the ships were destroyed.—And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of the waters. And the name of the star is called Wormwood ; and the third part of the waters became wormwood ; and many men died of the waters, because they were made bitter.—And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. And I beheld, and heard an eagle flying through the midst of heaven, saying with a loud voice ; Wo, wo, wo, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound !—And the fifth angel sounded, and I saw a star fall from heaven unto the earth, and to him was given the key of the bottomless pit ; and he opened the bottomless pit. And there arose a smoke out of the pit, as the smoke of a great furnace, and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth, and unto them was given power, as the scorpions of the earth have power ; and it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but those men which have not the seal of God in their foreheads ; and to them it was given that they should not kill them, but that they should be tormented five months ; and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it ; and shall

desire to die, and death shall flee from them. And
the shapes of the locusts *were* like unto horses prepar- 7
ed unto battle; and on their heads *were* as it were
crowns of gold, and their faces *were* as the faces of 8
men, and they had hair as the hair of women, and their
teeth were as *the teeth* of lions, and they had breast- 9
plates, as it were breast-plates of iron, and the sound
of their wings *was* as the sound of chariots of many 10
horses running to battle. And they had tails like unto
scorpions, and there were stings in their tails; and their 11
power *was* to hurt men five months. They had a king
over them, *which is* the angel of the bottomless pit;
whose name in the Hebrew tongue *is* Abaddon, but in 12
the Greek tongue hath *his* name Apollyon. One wo is
past; *and* behold, there come two woes more hereaf- 13
ter.—And the sixth angel sounded, and I heard a
voice from the four horns of the golden altar, which is 14
before God, saying, to the sixth angel which had the
trumpet; Loose the four angels which are bound in the 15
great river Euphrates. And the four angels were
loosed, which were prepared for an hour, and a day,
and a month, and a year, for to slay the third part of 16
men. And the number of the army of the horsemen
were two hundred thousand thousand; I heard the 17
number of them. And thus I saw the horses in the
vision, and them that sat on them, having breast-plates
of fire, and of jacinth, and brimstone; and the heads
of the horses *were* as the heads of lions, and out of
their mouths issued fire, and smoke, and brimstone.
By these three plagues was the third part of men kill- 18
ed, by the fire, and the smoke, and the brimstone,
which issued out of their mouths. For the power of 19
the horses is in their mouth, and in their tails; for their
tails *were* like unto serpents, and had heads; and with
them they do hurt. And the rest of the men which 20
were not killed by these plagues, repented not of the
works of their hands, that they should not worship
devils, and idols of gold, and silver, and brass, and
stone, and of wood, which neither can see, nor hear,

21 nor walk ; neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

10 And I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire ; and he had in his hand a little book open ; and he set his right foot upon the sea, and 2 *his* left *foot* on the earth ; and cried with a loud voice, as *when* a lion roareth. And when he had cried, 3 seven thunders uttered their voices. And when the seven thunders had uttered *their voices*, I was about to write ; and I heard a voice from heaven saying ; Seal up those things which the seven thunders uttered, and 4 write them not. And the angel which I saw stand upon the sea, and upon the earth, lifted up his right hand to 5 heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should 6 be time no longer ; but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to 7 his servants the prophets.—And the voice which I heard from heaven spake unto me again, and said ; Go, *and* take the little book which is open in the hand of the angel which standeth upon the sea, and upon the 8 earth. And I went unto the angel, and desired him to give me the little book. And he said unto me ; Take *it*, and eat it up ; and it shall make thy belly bitter, but 9 it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up ; and it was in my mouth sweet as honey ; and as soon 10 as I had eaten it my belly was bitter. And he said unto me ; Thou must prophesy again before many peo- 11 ples, and nations, and tongues, and kings.—And there was given me a reed like unto a rod, *the voice* saying ; Rise, and measure the temple of God, and the altar 2 and them that worship therein ; but the court which is

without the temple, leave out, and measure it not, for
it is given unto the Gentiles; and the holy city shall
they tread under foot forty *and* two months. And I 3
will give *power* unto my two witnesses, and they shall
prophecy a thousand two hundred *and* threescore
days, clothed in sackcloth. These are the two olive- 4
trees, and the two candlesticks standing before the
Lord of the earth. And if any man will hurt them, 5
fire proceedeth out of their mouth, and devoureth their
enemies; and if any man will hurt them, he must in
this manner be killed. These have power to shut 6
heaven, that it rain not *in* the days of their prophecy;
and have power over the waters, to turn them to blood,
and to smite the earth with all plagues, as often as they
will. And when they shall have finished their testimo- 7
ny, the beast that ascendeth out of the bottomless pit
shall make war against them, and shall overcome them,
and kill them. And their dead body *shall lie* in the 8
street of the great city, which spiritually is called Sod-
om and Egypt, where also their Lord was crucified.
And they of the people, and kindreds, and tongues, and 9
nations, shall see their dead body three days and an
half, and shall not suffer their dead bodies to be put in
a grave. And they that dwell upon the earth shall re- 10
joice over them, and make merry, and shall send gifts
one to another, because these two prophets tormented
them that dwelt on the earth. And after three days 11
and an half the Spirit of life from God entered into
them; and they stood upon their feet, and great fear
fell upon them which saw them. And they heard a 12
great voice from heaven, saying unto them; Come up
hither; and they ascended up to heaven in a cloud;
and their enemies beheld them. And the same hour 13
was there a great earthquake, and the tenth part of the
city fell, and in the earthquake were slain of men sev-
en thousand; and the remnant were affrighted, and gave
glory to the God of heaven.—The second wo is 14
past; *and* behold, the third wo cometh quickly.

And the seventh angel sounded; and there were 15

great voices in heaven, saying ; The kingdom of this world is become *the kingdom* of our Lord, and of his
16 Christ, and he shall reign for ever and ever.—And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,
17 saying ; We give thee thanks, O Lord God Almighty, which art and wast, because thou hast taken to thee thy
18 great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great ; and shouldest destroy them which destroy the earth.—
19 And the temple of God was opened in heaven, and there was seen in his temple the ark of the testament of the Lord ; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

12 And there appeared a great wonder in heaven ; a woman clothed with the sun, and the moon under her
2 feet, and upon her head a crown of twelve stars, and she, being with child, cried, travailing in birth, and
3 pained to be delivered. And there appeared another wonder in heaven, and behold, a great red dragon, having seven heads and ten horns, and seven crowns
4 upon his heads ; and his tail drew the third part of the stars of heaven, and did cast them to the earth. And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it
5 was born. And she brought forth a man child, who was to rule all nations with a rod of iron ; and her child
6 was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a
7 thousand two hundred *and* threescore days.—And there was war in heaven ; Michael and his angels fought against the dragon, and the dragon fought and
8 his angels, and he prevailed not, neither was their place
9 found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan,

which deceiveth the whole world, he was cast out into
 the earth, and his angels were cast out with him. And 10
 I heard a loud voice saying in heaven; Now is come
 salvation, and strength, and the kingdom of our God,
 and the power of his Christ; for the accuser of our
 brethren is cast down, which accused them before our
 God day and night; and they overcame him by the 11
 blood of the Lamb, and by the word of their testimo-
 ny; and they loved not their lives unto the death.
 Therefore rejoice, ye heavens, and ye that dwell in 12
 them; wo to the earth, and the sea! for the devil is
 come down unto you, having great wrath, because he
 knoweth that he hath but a short time.—And when 13
 the dragon saw that he was cast unto the earth, he per-
 secuted the woman which brought forth the man-child.
 And to the woman were given two wings of a great 14
 eagle, that she might fly into the wilderness, into her
 place, where she is nourished for a time, and times,
 and half a time, from the face of the serpent. And 15
 the serpent cast out of his mouth water as a flood, af-
 ter the woman, that he might cause her to be carried
 away of the flood. And the earth helped the woman, 16
 and the earth opened her mouth, and swallowed up the
 flood which the dragon cast out of his mouth. And 17
 the dragon was wroth with the woman, and went to
 make war with the remnant of her seed, which keep
 the commandments of God, and have the testimony of
 Jesus.

And I stood upon the sand of the sea, and saw a 13
 beast rise up out of the sea, having seven heads, and
 ten horns, and upon his horns ten crowns, and upon his
 heads names of blasphemy. And the beast which I 2
 saw was like unto a leopard, and his feet were as *the*
feet of a bear, and his mouth as the mouth of a lion.
 And the dragon gave him his power, and his seat, and
 great authority, and *I saw* one of his heads as it were 3
 wounded to death; and his deadly wound was healed.
 And all the world wondered after the beast, and they 4
 worshipped the dragon, because he gave power unto

the beast, and they worshipped the beast, saying ; Who
is like unto the beast? and who is able to make war
5 with him? And there was given unto him a mouth
speaking great things and blasphemies ; and power was
6 given unto him to continue forty *and* two months. And
he opened his mouth in blasphemy against God, to
blaspheme his name, and his tabernacle, and them that
7 dwell in heaven. And it was given unto him to make
war with the saints, and to overcome them ; and power
was given him over all kindreds, and peoples, and
8 tongues, and nations. And all that dwell upon the
earth shall worship him, whose name was not written in
the book of life of the Lamb that was slain, from the
9 foundation of the world. If any man have an ear, let
10 him hear. He that leadeth into captivity shall go into
captivity ; he that killeth with the sword, must be killed
with the sword. Here is the patience and the faith of
11 the saints.—And I beheld another beast coming up
out of the earth, and he had two horns like a lamb,
12 and he spake as a dragon. And he exerciseth all the
power of the first beast before him ; and causeth the
earth and them which dwell therein to worship the first
13 beast, whose deadly wound was healed ; and he doeth
great wonders, so that *he maketh* fire come down from
14 heaven on the earth, in the sight of men. And he de-
ceiveth them that dwell on the earth, by *the means of*
those miracles which he had power to do in the sight
of the beast ; saying to them that dwell on the earth,
that they should make an image to the beast, which had
15 the wound by a sword, and did live. And he had
power to give life unto the image of the beast, that the
image of the beast should both speak, and cause that
as many as would not worship the image of the beast
16 should be killed. And he causeth all, both small and
great, rich and poor, free and bond, to receive a mark
17 in their right hand, or in their forehead ; and that no
man might buy or sell, save he that had the mark, the
18 name of the beast, or the number of his name. Here
is wisdom ; let him that hath understanding count the

number of the beast ; for it is the number of a man, and his number *is* six hundred threescore *and* six.

And I looked, and lo, the Lamb stood on the mount 14
 Sion, and with him an hundred forty *and* four thousand, having his name and his Father's name written in their foreheads. And I heard a voice from heaven, 2
 as the voice of many waters, and as the voice of a great thunder ; and the voice which I heard *was* as it were of harpers, harping with their harps. And they 3
 sung a new song before the throne, and before the four beasts, and the elders ; and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth. These are they 4
 which were not defiled with women ; for they are virgins ; these are they which follow the Lamb whithersoever he goeth ; these were redeemed from among men, *being* the first-fruits unto God and to the Lamb ; and in their mouth was found no lie ; for they are without fault.—And I saw another angel fly in the midst 6
 of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people ; saying with a loud 7
 voice ; Fear God, and give glory to him, for the hour of his judgment is come ; and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying ; 8
 Babylon the great is fallen, is fallen ; because she made all nations drink of the wine of the wrath of her fornication. And another, a third angel, followed them, 9
 saying with a loud voice ; If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand ; the same shall drink of the wine of the 10
 wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the 11
 smoke of their torment ascendeth up for ever *and* ever ; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth

12 the mark of his name. Here is the patience of the
 13 saints, that keep the commandments of God, and the
 14 faith of Jesus. And I heard a voice from heaven, say-
 15 ing ; Write ; Blessed *are* the dead, which die in the
 16 Lord from henceforth ; yea, saith the Spirit, that they
 17 may rest from their labours ; and their works do follow
 18 them.—And I looked, and behold, a white cloud,
 19 and upon the cloud *one* sat like unto the Son of man,
 20 having on his head a golden crown, and in his hand a
 sharp sickle. And another angel came out of the tem-
 ple, crying with a loud voice to him that sat on the
 cloud ; Thrust in thy sickle, and reap, for the time is
 come to reap, for the harvest of the earth is ripe. And
 he that sat on the cloud thrust in his sickle on the earth ;
 and the earth was reaped. And another angel came
 out of the temple which is in heaven, he also having a
 sharp sickle. And another angel came out from the
 altar, which had power over fire ; and cried with a loud
 cry to him that had the sharp sickle, saying ; Thrust in
 thy sharp sickle, and gather the clusters of the vine of
 the earth, for her grapes are fully ripe. And the an-
 gel thrust in his sickle into the earth, and gathered the
 vine of the earth, and cast *it* into the great wine-press
 of the wrath of God. And the wine-press was trod-
 den without the city, and blood came out of the wine-
 press, even unto the horse-bridles, by the space of a
 thousand *and* six hundred furlongs.

15 And I saw another sign in heaven, great and marvel-
 2 lous, seven angels, having the seven last plagues, for in
 3 them is filled up the wrath of God. And I saw as it
 were a sea of glass mingled with fire, and them that
 had gotten the victory over the beast, and over his im-
 age, and over the number of his name, stand on the sea
 3 of glass, having the harps of God. And they sing the
 song of Moses the servant of God, and the song of the
 Lamb, saying ; Great and marvellous *are* thy works,
 Lord God Almighty ; just and true *are* thy ways, thou
 4 King of the nations ; who shall not fear thee, O Lord,
 and glorify thy name ? for *thou* only *art* holy ; for all

nations shall come and worship before thee ; for thy judgments are made manifest.—And after that I looked, and the temple of the tabernacle of the testimony in heaven was opened ; and the seven angels, who had the seven plagues, came out of the temple, clothed in pure white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials, full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power ; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.—And I heard a great voice out of the temple, saying to the seven angels ; Go your ways, and pour out the seven vials of the wrath of God upon the earth.—And the first went, and poured out his vial upon the earth ; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.—And the second angel poured out his vial upon the sea ; and it became as the blood of a dead man, and every living soul died in the sea.—And the third poured out his vial upon the rivers and fountains of waters ; and they became blood. And I heard the angel of the waters say ; Thou art righteous, which art, and wast, the holy one, because thou hast judged thus ; for they have shed the blood of saints and prophets, and thou hast given them blood to drink ; they are worthy. And I heard a voice from the altar say ; Even so, Lord God Almighty, true and righteous are thy judgments.—And the fourth poured out his vial upon the sun ; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues ; and they repented not to give him glory.—And the fifth poured out his vial upon the seat of the beast ; and his kingdom was full of darkness ; and they gnawed their tongues for pain, and blasphemed the God of heaven, because of their pains and their sores ;

12 and repented not of their deeds.—And the sixth
 poured out his vial upon the great river Euphrates ;
 and the water thereof was dried up, that the way of
 13 the kings of the east might be prepared. And I saw
 three unclean spirits like frogs *come* out of the mouth
 of the dragon, and out of the mouth of the beast, and
 14 out of the mouth of the false prophet ; (for they are
 the spirits of devils, working miracles ;) which go forth
 unto the kings of the whole world, to gather them to
 15 the battle of that great day of God Almighty. (Behold,
 I come as a thief ; blessed *is* he that watcheth, and keep-
 eth his garments, lest he walk naked, and they see his
 16 shame.) And he gathered them together into a place
 17 called in the Hebrew tongue Armagedon.—And the
 seventh poured out his vial upon the air ; and there came
 a great voice out of the temple of heaven, from the
 18 throne, saying ; It is done. And there were lightnings,
 and voices, and thunders, and there was a great earth-
 quake, such as was not since men were upon the earth,
 19 so mighty an earthquake, *and* so great. And the great
 city was divided into three parts, and the cities of the
 nations fell ; and great Babylon came in remembrance
 before God, to give unto her the cup of the wine of the
 20 fierceness of his wrath ; and every island fled away, and
 21 the mountains were not found ; and there fell upon men
 a great hail out of heaven, *every stone* about the weight
 of a talent ; and men blasphemed God because of the
 plague of the hail, for the plague thereof was exceed-
 ing great.

17 And there came one of the seven angels which had
 the seven vials, and talked with me, saying ; Come
 hither ; I will shew unto thee the judgment of the great
 2 whore that sitteth upon many waters ; with whom the
 kings of the earth have committed fornication, and the
 inhabitants of the earth have been made drunk with the
 3 wine of her fornication. So he carried me away in the
 spirit into the wilderness ; and I saw a woman sit upon
 a scarlet-coloured beast, full of names of blasphemy,
 4 having seven heads and ten horns. And the woman

was arrayed in purple and scarlet-colour, and decked
 with gold and precious stones and pearls, having a
 golden cup in her hand full of abominations, and the
 filthiness of her fornication, and upon her forehead a
 name written; **MYSTERY; BABYLON THE** 5
GREAT, THE MOTHER OF HARLOTS AND
ABOMINATIONS OF THE EARTH. And I saw 6
 the woman drunken with the blood of the saints, and
 with the blood of the martyrs of Jesus. And when I
 saw her, I wondered with great admiration.—And 7
 the angel said unto me; Wherefore didst thou marvel?
 I will tell thee the mystery of the woman, and of the
 beast that carrieth her, which hath the seven heads, and
 ten horns. The beast that thou sawest, was, and is 8
 not, and shall ascend out of the bottomless pit, and go
 into perdition; and they that dwell on the earth shall
 wonder, whose names were not written in the book of
 life from the foundation of the world, when they be-
 hold the beast that was, and is not, yet will come.
 And here is the mind which hath wisdom. The seven 9
 heads are seven mountains, on which the woman sitteth.
 And there are seven kings; five are fallen, one is, *and* 10
 the other is not yet come, and when he cometh, he
 must continue a short space. And the beast that was,
 and is not, even he is the eighth, and is of the seven,
 and goeth into perdition. And the ten horns which 11
 thou sawest, are ten kings, which have received no
 kingdom as yet, but receive power as kings one hour
 with the beast. These have one mind, and give their 12
 power and strength unto the beast. These shall make
 war with the Lamb; and the Lamb shall overcome
 them, for he is Lord of lords, and King of kings; and
 they that are with him *are* called, and chosen, and
 faithful. And he saith unto me; The waters which 13
 thou sawest, where the whore sitteth, are peoples, and
 multitudes, and nations, and tongues. And the ten 14
 horns which thou sawest, and the beast, these shall hate
 the whore, and shall make her desolate and naked, and
 shall eat her flesh, and burn her with fire. For God 15
 16
 17

hath put in their hearts to fulfil his will, and to agree,
 and give their kingdom unto the beast, until the words
 18 of God shall be fulfilled. And the woman which thou
 sawest is that great city, which reigneth over the kings
 of the earth.

18 And after these things I saw another angel come
 down from heaven, having great power ; and the earth
 2 was lightened with his glory. And he cried with a
 strong voice, saying ; Babylon the great is fallen, is
 fallen, and is become the habitation of devils, and the
 hold of every foul spirit, and a cage of every unclean
 3 and hateful bird ; for all nations have drunk of the
 wine of the wrath of her fornication, and the kings of
 the earth have committed fornication with her, and the
 merchants of the earth are waxed rich through the
 4 abundance of her delicacies.—And I heard another
 voice from heaven, saying ; Come out of her, my peo-
 ple, that ye be not partakers of her sins, and that ye
 5 receive not of her plagues ; for her sins have reached
 unto heaven, and God hath remembered her iniquities.
 6 Reward her even as she rewarded, and double unto
 her double according to her works ; in the cup which
 7 she hath filled, fill to her double ; how much she hath
 glorified herself, and lived deliciously, so much torment
 and sorrow give her. For she saith in her heart ; I sit
 a queen, and am no widow, and shall see no sorrow ;
 8 therefore shall her plagues come in one day, death, and
 mourning, and famine ; and she shall be utterly burned
 with fire ; for strong is the Lord God who hath judged
 9 her.—And the kings of the earth who have commit-
 ted fornication and lived deliciously with her, shall be-
 wail and lament for her, when they shall see the smoke
 10 of her burning, standing afar off for the fear of her
 torment, saying ; Alas, alas, that great city ! Babylon,
 that mighty city ! for in one hour is thy judgment come.
 11 And the merchants of the earth shall weep and mourn
 over her, for no man buyeth their merchandise any
 12 more ; the merchandise of gold and silver, and precious
 stones and of pearls, and fine linen and purple, and

silk and scarlet; and all thyine wood, and all manner
 of vessels of ivory, and all manner of vessels of most
 precious wood, and of brass, and iron, and marble;
 and cinnamon, and amomum, and odours, and oint- 13
 ments, and frankincense, and wine, and oil, and fine
 flour, and wheat, and beasts, and sheep; and horses,
 and chariots, and slaves; and souls of men. And the 14
 fruits that thy soul lusted after are departed from thee,
 and all things which were dainty and goodly are perish-
 ed from thee, and thou shalt find them no more at all.
 The merchants of these things, which were made rich 15
 by her, shall stand afar off, for the fear of her torment,
 weeping and wailing, and saying; Alas, alas! that 16
 great city, that was clothed in fine linen, and purple,
 and scarlet, and decked with gold, and precious stones,
 and pearls; for in one hour so great riches is come to 17
 nought. And every ship-master, and every one that
 voyageth to the place, and sailors, and as many as trade
 by sea, stood afar off, and cried when they saw the 18
 smoke of her burning, saying; What *city is* like unto
 this great city? and they cast dust on their heads, and 19
 cried, weeping and wailing, saying; Alas, alas! that
 great city, wherein were made rich all that had ships in
 the sea by reason of her costliness, for in one hour is
 she made desolate.—Rejoice over her, *thou* heaven, 20
 and *ye* saints and apostles and prophets, for God hath
 avenged you on her.—And a mighty angel took up 21
 a stone like a great mill-stone, and cast *it* into the sea,
 saying; Thus with violence shall that great city Baby-
 lon be thrown down, and shall be found no more at all.
 And the voice of harpers, and musicians, and of pipers, 22
 and trumpeters, shall be heard no more at all in thee,
 and no craftsman, of whatsoever craft *he be*, shall be
 found any more in thee, and the sound of a mill-stone
 shall be heard no more at all in thee, and the light of a 23
 candle shall shine no more at all in thee, and the voice
 of the bridegroom and of the bride shall be heard no
 more at all in thee; for thy merchants were the great
 men of the earth, for by thy sorceries were all na-

24 tions deceived. And in her was found the blood of
 prophets, and of saints, and of all that were slain upon
 19 the earth.—After these things I heard as it were a
 great voice of much people in heaven, saying; Alle-
 luia; salvation, and glory, and power, *belong* to our
 2 God; for true and righteous *are* his judgments; for he
 hath judged the great whore, which did corrupt the
 earth with her fornication, and hath avenged the blood
 3 of his servants at her hand. And again they said;
 Alleluia; and her smoke rose up for ever and ever.
 4 And the four and twenty elders and the four beasts fell
 down and worshipped God that sat on the throne, say-
 5 ing; Amen; alleluia. And a voice came out of the
 throne, saying; Praise our God, all ye his servants,
 6 and ye that fear him, small and great. And I heard
 as it were the voice of a great multitude, and as the
 voice of many waters, and as the voice of mighty
 thunders, saying; Alleluia; for the Lord our God
 7 omnipotent reigneth. Let us be glad and rejoice, and
 give honour to him; for the marriage of the Lamb is
 8 come, and his wife hath made herself ready; and to
 her was granted that she should be arrayed in fine lin-
 en, clean and white. (For the fine linen is the righte-
 9 ousness of saints.)—And he saith unto me; Write;
 Blessed *are* they which are called unto the marriage-
 supper of the Lamb. And he saith unto me; These
 10 are the true sayings of God. And I fell at his feet to
 worship him; and he said unto me; See *thou do it*
 not; I am thy fellow-servant, and of thy brethren that
 have the testimony of Jesus; worship God. (For the
 testimony of Jesus is the spirit of prophecy.)
 11 And I saw heaven opened, and behold, a white
 horse, and he that sat upon him *was* called Faithful
 and True, and in righteousness he doth judge and
 12 make war; his eyes *were* as a flame of fire, and on his
 head *were* many crowns; and he had a name written
 13 that no man knew, but he himself; and he *was* clothed
 with a vesture dipped in blood; and his name is call-
 14 ed; The Word of God. And the armies which were

in heaven followed him upon white horses, clothed in fine linen, white *and* clean. And out of his mouth 15
 goeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness of the wrath of Almighty God. And he hath on his vesture 16
 and on his thigh a name written; KING OF KINGS, AND LORD OF LORDS.—And I saw an angel 17
 standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven; Come, gather yourselves together unto the great supper of God, that ye may eat the flesh of kings, and 18
 the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great.—And I saw the beast, and the kings of 19
 the earth, and their armies, gathered together, to make war against him that sat on the horse, and against his army. And the beast was taken, and the false prophet 20
 that was with him, that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image; these both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with 21
 the sword of him that sat upon the horse, which *sword* proceeded out of his mouth; and all the fowls were filled with their flesh.—And I saw an angel come 22
 down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold 23
 on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him 24
 into the bottomless pit, and shut him up and set a seal upon him, that he may deceive the nations no more, till he thousand years be fulfilled; and after that he must be loosed a little season.

And I saw thrones; and they sat upon them, and judgment was given unto them; and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped

the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands ; and they
5 lived, and reigned with Christ a thousand years ; but the rest of the dead lived not until the thousand years
6 were finished. This *is* the first resurrection. Blessed and holy *is* he that hath part in the first resurrection ; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan
8 shall be loosed out of his prison ; and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom *is* as the sand of the sea.
9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city ; and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where both the beast and the false prophet *are* ; and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away,
12 and there was found no place for them. And I saw the dead, small and great, stand before the throne, and the books were opened ; and another book was opened, which is *the book* of life ; and the dead were judged out of those things which were written in the books,
13 according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them ; and they were judged
14 every man according to their works. And death and hell were cast into the lake of fire ; this is the second
15 death. And whosoever was not found written in the book of life was cast into the lake of fire.

21 And I saw a new heaven and a new earth ; for the first heaven and the first earth were passed away, and
2 there was no more sea. And I saw the holy city, new Jerusalem, coming down out of heaven, prepared of

God as a bride adorned for her husband. And I heard 3
 a great voice out of heaven, saying ; Behold, the tab-
 ernacle of God is with men, and he will dwell with
 them, and they shall be his people, and God himself 4
 shall be with them, *and be* their God ; and shall wipe
 away all tears from their eyes, and there shall be no
 more death, neither shall there be any more sorrow,
 nor crying, nor pain ; for the former things are passed
 away. And he that sat upon the throne said ; Behold, 5
 I make all things new. And he said unto me ; Write ;
 for these words are true and faithful. And he said 6
 unto me ; It is done. I am Alpha and Omega, the
 beginning and the end. I will give unto him that is
 athirst of the fountain of the water of life freely ; he 7
 that overcometh shall inherit these things, and I will be
 his God, and he shall be my son. But the fearful, and 8
 unbelieving, and the abominable, and murderers and
 whoremongers, and sorcerers and idolaters, and all
 liars, shall have their part in the lake which burneth
 with fire and brimstone, which is the second death.
 —And there came one of the seven angels, which 9
 had the seven vials full of the seven last plagues, and
 talked with me, saying ; Come hither, I will shew thee
 the bride, the Lamb's wife. And he carried me away 10
 in the spirit to a great and high mountain, and shewed
 me that holy city, Jerusalem, descending out of heaven
 from God, having the glory of God ; her light *was* like 11
 unto a stone most precious, even like a jasper-stone
 clear as crystal ; *and* had a wall great and high, *and* 12
 had twelve gates, and at the gates twelve angels, and
 names written thereon, which are *the names* of the
 twelve tribes of the children of Israel. On the east, 13
 three gates ; on the north, three gates ; on the south,
 three gates ; on the west, three gates. And the wall 14
 of the city had twelve foundations, and on them twelve
 names of the twelve apostles of the Lamb. And he 15
 that talked with me, had a measure, a golden reed, to
 measure the city, and the gates thereof, and the wall
 thereof. And the city lieth four-square, and the length 16

is as large as the breadth. And he measured the city with the reed, twelve thousand furlongs ; the length, and the breadth, and the height of it are equal. And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel. And the building of the wall of it was of jasper ; and the city *was* pure gold, like unto clear glass. And the foundations of the wall of the city *were* garnished with all manner of precious stones ; the first foundation *was* jasper ; the second, sapphire ; the third, a chalcedony ; the fourth, an emerald ; the fifth, sardonyx ; the sixth, sardius ; the seventh, chrysolite ; the eighth, beryl ; the ninth, a topaz ; the tenth, a chryso-prasus ; the eleventh, a jacinth ; the twelfth, an amethyst. And the twelve gates *were* twelve pearls ; every several gate was of one pearl. And the street of the city *was* pure gold, as it were transparent glass. And I saw no temple therein ; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it ; for the glory of God did lighten it, and the Lamb *is* the light thereof ; and the nations shall walk in the light of it. And the kings of the earth do bring their glory and honour into it ; and the gates of it shall not be shut at all by day ; (for there shall be no night there ;) and they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing unclean, neither *whatsoever* worketh abomination, or *maketh* a lie ; but they which are written in the Lamb's book of life. And he shewed me a river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month ; and the leaves of the tree *were* for the healing of the nations. And there shall be no more curse ; but the throne of God and of the Lamb shall be in it, and his servants shall serve him ; and they shall see his face, and his name *shall be*

in their foreheads. And there shall be no more night; 5
neither need of candle, neither of light of the sun; for
the Lord God will shine upon them; and they shall
reign for ever and ever.

And he said unto me; These sayings *are* faithful and 6
true; and the Lord God of the spirits of the prophets
sent his angel to shew unto his servants the things which
must shortly be done. And behold, I come quickly; 7
blessed *is* he that keepeth the sayings of the prophecy
of this book.—And I John heard and saw these 8
things; and when I had heard and seen, I fell down to
worship before the feet of the angel which shewed me
these things. Then saith he unto me; See *thou do it* 9
not; I am thy fellow-servant, and of thy brethren the
prophets, and of them which keep the sayings of this
book; worship God. And he saith unto me; Seal not 10
the sayings of the prophecy of this book; the time is
at hand. He that is unjust, let him be unjust still, and 11
he which is filthy, let him be filthy still; and he that is
righteous, let him do righteousness still, and he that is
holy, let him be holy still.—Behold, I come quickly, 12
and my reward *is* with me, to give every man accord-
ing as his work shall be. I *am* Alpha and Omega, the 13
first and the last, the beginning and the end.—Bless- 14
ed *are* they that do his commandments, that they may
have right to the tree of life, and may enter in through
the gates into the city. Without *are* dogs, and sorcer- 15
ers, and whoremongers, and murderers, and idolaters,
and whosoever loveth and maketh a lie.—I Jesus 16
have sent mine angel to testify unto you these things in
the churches; I am the root and the offspring of Da-
vid, *and* the bright morning star.—And the Spirit and 17
the bride say; Come; and let him that heareth say;
Come; and let him that is athirst come; whosoever
will, let him take the water of life freely.

I testify unto every man that heareth the words of 18
the prophecy of this book; If any man shall add unto
them, God shall add unto him the plagues that are writ-
ten in this book; and if any man shall take away from 19

- the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy
- 20 city, which are written of in this book.—He which testifieth these things saith; Surely I come quickly. Amen, come Lord Jesus.
- 21 The grace of the Lord Jesus Christ *be* with all the saints.